

# MORAL REARMAMENT

*The Battle for Peace*

*Edited by*  
H. W. AUSTIN



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TO  
LORD BALDWIN OF BEWDLEY  
IN GRATITUDE

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Permission to reprint letters and statements  
is gratefully acknowledged. — H. W. A.

## CRISIS

THE recent crisis was a turning-point in my life. It can never be quite the same again.

For me life has always been full of fascination. I have perhaps been more fortunate than most. My father, himself a keen sportsman, was always anxious that I should follow a sporting career. In consequence nearly all my most exciting memories are connected with games. I look back over twenty-six years closely connected with hitting some sort of ball, of running about on some sort of ground or court.

I remember the thrill of my first game of tennis . . . the hours I spent in practice without ever getting bored . . . my first tournament at the age of fourteen when, to everybody's surprise, and especially my own, I beat the reigning schoolboy champion. That victory was the one that set me on my tennis career. I remember it as a dream.

Later came Wimbledon . . . tours around the world . . . the Davis Cup . . . the mad excitement in Paris when we won the cup . . . dramatic days in England when we defended it.

What more could anybody ask? Surely here, if anywhere, were the ingredients of happiness. I travelled; there was continuous change and variety in my life. I had the good fortune to be successful and well known. I was playing the game I liked. And yet, underneath it all, lurked a baffling sense of futility which I could not explain. Ever more repeatedly came the question, "What is the good?"

Where was all this energy and effort, and the training needed for it, leading to? At the age of thirty-five I would be finished. What, then?

I could not answer. I satisfied myself by thinking that

perhaps I was doing something to help Britain's reputation in the tennis world, and evaded the real issue by going on exactly as before.

Then came the Crisis.

We were all of us faced with the possible end of civilisation. War threatened my wife, my daughter, my parents, and all I cared about, with destruction. It seemed uncanny to think of putting my baby daughter in a gas-proof tent. Tennis did not help much now.

One was prepared to do all one could if it came to the worst. But there was no hope of war deciding anything. I felt there must be some aim to go for which would have all the adventure and comradeship of war without the wastage; some aim which would give my whole life meaning, some cause by which the youth of Britain could create a new chivalry in the world.

Then I saw the letter which Lord Baldwin and other national leaders sent to the Press.

"The strength of a nation," it stated, "consists in the vitality of her principles. Policy, foreign as well as domestic, is for every nation ultimately determined by the character of her people and the inspiration of her leaders; by the acceptance in their lives and in their policy of honesty, faith, and love as the foundations on which a new world may be built. Without these qualities, the strongest armaments, the most elaborate pacts, only postpone the hour of reckoning.

"The real need of the day is therefore moral and spiritual rearmament. A growing body of people in this and other countries are making it their aim. It is a work in which all men and women, in all countries and of all races, are called to share and have power to help. Were we, together with our fellow men everywhere, to put the energy and resourcefulness into this task that we now find ourselves obliged to expend on national defence, the peace of the world would be assured."

Here then was something worth going out for. It became

more and more clear that the trouble in the world must lie in people; and if people could become different, the world would be different. Fear, hate, greed, and self-seeking in individuals lead to fear, hate, greed, and self-seeking in nations. These are the things against which the nation needs to rearm. An East End boy of ten put it this way: "If you want to stop war in the world, stop war in the home."

Moral Rearmament, I realised, meant first setting my own house in order—getting rid of my own weaknesses so that I in turn could help others to get free of theirs. If the world were to be rid of fear, I must get rid of my own fears—the kind which gave me "nerves" before a big match, and a more subtle one, fear of the opinion of others. So I decided that the cause of Moral Rearmament must be my cause, for only through the Moral Rearmament of individuals could there ever be peace in the world.

A great many others seemed to be thinking the same. Moral Rearmament was proclaimed the vital need of the day. Letters appeared in the Press from leaders in all branches of life. Thirty-six of the best-known sporting personalities in the country joined in an appeal for "Moral Rearmament through Sport."

Imagine the country following this lead. Imagine, for example, if this spirit of "honesty, faith, and love" were brought into every organisation and industry, into every home and club. It would mean a new unity and strength; there is no problem, personal, economic, or political, that would not melt before its fire. But it is a colossal task—a great race against time and against the forces of destruction. It is a task in which that old feeling of futility can have no place; one that calls for everything a man has to give—now.

Twenty years ago, in the greatest war of all time, the flower of a whole generation perished. In the two minutes' silence this Armistice Day I was thinking of those who died, of those who gave their lives that we might live and that war might never come again. I thought of the debt we owe them, of how we of the younger generation could repay that debt, of how we could build a glorious future for the world, if only we in our turn would

sacrifice enough. The words of the wreath laid on the Cenotaph when war was averted last September came back to me: "After all, they have not died in vain." And in the silence I determined they should not be betrayed. Those words for me became an irrevocable commitment.

In the following pages I reprint letters and statements that have been published during the last four months. They stress the fact that crisis is not past, will not pass, but will inevitably be followed by catastrophe, unless we fight individual and national selfishness, rearm ourselves morally and spiritually against the forces of destruction, and bring into being a new spirit and a new quality of life.

H. W. AUSTIN.

*December 1938.*

September 10, 1938: Reprinted from "The Times."

## MORAL REARMAMENT

### The Need of the Day

•TO THE EDITOR OF "THE TIMES"

SIR,—In this letter there is no intention of questioning the convictions of those nations who are struggling for principles in which they believe. Nevertheless to-day all are anxiously asking, To what is the world heading? What is the future of civilisation?

The world cannot for ever continue plunging from crisis to crisis. We must act, before crisis ends in catastrophe; we must use the present breathing space, which may be brief, to penetrate below symptoms into their causes, and initiate that fundamental change which alone will break a vicious circle. In the words of the leader of a great nation: "It is an entirely new spirit which must be acquired and enthroned."

In a striking letter in *The Times* last week a number of Members of Parliament, representing different political parties, emphasised the fact that in every country national security at home and abroad can only be gained through moral regeneration. The strength of a nation consists in the vitality of her principles. Policy, foreign as well as domestic, is for every nation ultimately determined by the character of her people and the inspiration of her leaders; by the acceptance in their lives and in their policy of honesty, faith, and love as the foundations on which a new world may be built. Without these qualities, the strongest armaments, the most elaborate pacts, only postpone the hour of reckoning.

The real need of the day is therefore moral and spiritual rearmament. A growing body of people in this and other countries are making it their aim. It is a work in which all

men and women, in all countries and of all races, are called to share and have power to help. Were we, together with our fellow men everywhere, to put the energy and resourcefulness into this task that we now find ourselves obliged to expend on national defence, the peace of the world would be assured.

God's Living Spirit calls each nation, like each individual, to its highest destiny, and breaks down the barriers of fear and greed, of suspicion and hatred. This same Spirit can transcend conflicting political systems, can reconcile order and freedom, can rekindle true patriotism, can unite all citizens in the service of the nation, and all nations in the service of mankind. "Thy Will be done on earth" is not only a prayer for guidance, but a call to action. For His Will is our Peace.

*The signatories were:—*

THE RT. HON. THE EARL BALDWIN OF BEWDLEY, K.G.

THE MOST HON. THE MARQUESS OF SALISBURY, K.G.

THE RT. HON. LORD AMULREE, G.B.E., K.C.

*Secretary of State for Air in the Labour Government, 1931. Former President of the Industrial Court.*

FIELD-MARSHAL THE RT. HON. LORD BIRDWOOD, G.C.V.O.

*General Officer Commanding Imperial Australian Forces, 1915-20. Commander-in-Chief of the Army in India, 1925-30. Former Master of Peterhouse, Cambridge.*

SIR WILLIAM H. BRAGG, O.M., K.B.E.

*President of the Royal Society, 1936. Director of the Royal Institution of Great Britain.*

THE RT. HON. THE EARL OF CLARENDON, K.G.

*Lord Chamberlain. Governor-General of the Union of South Africa, 1931-37. Chairman of the British Broadcasting Corporation, 1927-30.*



ADMIRAL-OF-THE-FLEET THE RT. HON. THE EARL OF CORK AND ORRERY, G.C.B., G.C.V.O.

*Commander-in-Chief, Portsmouth. First and Principal Naval A.D.C. to the King.*

• THE RT. HON. LORD DESBOROUGH, K.G.

*Former President of the London Chamber of Commerce.*

THE RT. HON. LORD KENNET, G.B.E.

*Minister of Health, 1931-35.*

THE RT. HON. THE EARL OF LYTTON, K.G.

*Viceroy and Acting Governor-General of India, 1925. Governor of Bengal, 1922-27.*

PROFESSOR J. W. MACKAIL, O.M.

*Former Professor of Poetry, University of Oxford. President of the British Academy, 1932-36.*

FIELD-MARSHAL THE RT. HON. LORD MILNE, G.C.M.G.

*Chief of the Imperial General Staff, 1926-33.*

SIR DAVID ROSS, K.B.E.

*Provost of Oriel College, Oxford. President of the British Academy.*

THE RT. HON. THE VISCOUNT SANKEY, G.B.E.

*Lord Chancellor, 1929-35.*

THE RT. HON. LORD STAMP, G.C.B.

*Chairman of London, Midland and Scottish Railway. Director of the Bank of England. Chairman of the London School of Economics.*

• THE RT. HON. LORD STANMORE, K.C.V.O.

*Chief Liberal Whip, House of Lords.*

MARSHAL OF THE ROYAL AIR FORCE THE RT. HON. THE VISCOUNT TRENCHARD, G.C.B., G.C.V.O.

*Commander of the Air Force, 1918. Chief of the Air Staff, 1918-29. Commissioner of the Metropolitan Police, 1931-35.*

*For the interest of readers short biographical notes are, here and elsewhere, added to the names of signatories.—Editor.*

*The letter on Moral Rearmament to which Lord Baldwin and his co-signatories refer, appeared in the Press on September 1. It was signed by thirty-three Members of Parliament of different parties.*

## MORAL REARMAMENT

THE difficulty has been pointed out of inducing public opinion in the democracies to accept the authority of a super-national sovereignty. But surely there is a more fundamental difficulty still—namely, the fact that an increasing number of citizens within the democratic States are unwilling to acknowledge, in speech and action, those inner authorities upon which the life of democracy itself depends. So long as this problem remains unsolved the larger solution must continue to evade us.

Democracy has always prided itself on attaining the due proportion of freedom and discipline. But if freedom becomes licence and discipline is rejected as contrary to freedom, that essential proportion must be lost. Danger lies in paying lip-service to democratic principles and refusing to pay the full price of freedom. Democracy without high character and the discipline of purpose disintegrates, and free institutions can no longer safeguard their freedom by remaining on the defensive. Nor is it enough to be the self-appointed judge of other systems.

Whence, then, can come that inner quickening that is so greatly needed? May the answer not be found in a reawakening to the fundamental values on which democracy was built; in a rededication of our people to those elementary virtues of honesty, unselfishness, and love which so many of us have allowed to take a secondary place; “in the subjection,” as the Foreign Secretary once reminded us, “of every part of our being to the service of God’s will”? In an age when lowered moral standards have become a breeding-ground for destructive forces, is it not time for democracy to seek again the sources of her strength, and to demonstrate to the world the power of moral principles?

At a recent dinner at the House of Commons in honour of the founder of the Oxford Group, and attended by members of both Houses of Parliament, some account was given of a crusade for “Moral Rearmament” which appears to be spreading rapidly, and to be providing a common meeting-ground in many of the chief storm-centres of the world. We believe there would be general agreement among thinking men, however slight their

acquaintance with the movement, that something of this kind is urgently required, and that a contribution could thus be made toward laying foundations for an effective "Rule of Law." In these fateful days, anything which transcends conflicting political systems, and the antagonisms of party, class, creed, or race, deserves attention from rulers and people in every nation whose vital interest is peace.

*The signatories were :—*

C. G. AMMON (Lab.).  
SIR GEORGE BROADBRIDGE (Con.).  
RT. HON. JAMES BROWN (Lab.).  
RT. HON. J. R. CLYNES (Lab.).  
COL. RT. HON. SIR GEORGE COURTHOPE, Bt. (Con.).  
JOHN. E. CROWDER (Con.).  
LT.-COL. GEORGE DOLAND (Con.).  
CAPTAIN ARTHUR EVANS (Con.).  
SIR FRANCIS FREMANTLE (Con.).  
ROBERT GIBSON (Lab.).  
SIR ROBERT GOWER (Con.).  
SIR PATRICK HANNON (Con.).  
SIR GEORGE HARVEY (Con.).  
SIR JOHN HASLAM (Con.).  
ARTHUR HENDERSON (Lab.).  
DAVID KIRKWOOD (Lab.).  
SIR JOSEPH LEECH (Con.).  
GORDON MACDONALD (Lab.).  
JOHN MCGOVERN (I.L.P.).  
F. MARSHALL (Lab.).  
COMMANDER ARTHUR MARSDEN (Con.).  
GEORGE MUFF (Lab.).  
SIR COOPER RAWSON (Con.).  
MARCUS SAMUEL (Con.).  
H. R. SELLEY (Con.).  
T. M. SEXTON (Lab.).  
REV. R. SORENSEN (Lab.).  
REAR-ADMIRAL SIR MURRAY F. SUETER (Con.).  
MAJOR SIR ROBERT I. TASKER (Con.).  
ALEXANDER GEORGE WALKDEN (Lab.).  
SIR JOHN WARDLAW-MILNE (Con.).  
RT. HON. VISCOUNT WOLMER (Con.).  
SIR ROBERT YOUNG (Lab.).

## MORAL REARMAMENT

TO THE EDITOR OF "THE TIMES"

SIR,—May I, as a humble tennis player, but one nevertheless alarmed at the fateful trend of events to-day, be allowed to address an appeal, not only to the youth of this country, but to the young men and young women of the world who, if divided by nationality, are bound together by a common love of physical fitness, and in the spirit of sportsmanship engendered by their love of games.

That appeal has already been put forward by those of greater authority than myself. In supporting it, I do so in fear lest these bonds existing between youth should be broken by the tragedy of war. As Herr Hitler has said, "A great future lies before the youth of Germany"; and that future depends—as does the future of the youth of all nations—on the saving of peace.

My appeal then is this: that the youth of the world let their voice be heard in a call for the Moral Rearmament of the nations, and for their union together in the spirit of sacrifice, understanding, and common action, under the guidance of God, Who is Father of all. Golden with possibilities is the road that youth may travel on the one hand; and dark with ruin is the road on the other. At the moment we are heading for the road to ruin. Let us turn about, and with banners of honesty, purity, and unselfishness held on high, march shoulder to shoulder, comrades in a common cause, fighting for the creation of a new, a united, and a happy world.

I am, your obedient servant,

*All England Lawn Tennis Club,  
Wimbledon, S.W.19.*

H. W. AUSTIN.

# THE WORLD OF BUSINESS

TO THE EDITOR OF "THE TIMES"

SIR,—It is not my practice to trouble the newspapers with correspondence, but I do feel this question of moral rearmament is one which has vital significance for every section of the community.

I returned only yesterday from Geneva, and would like to say how deep an impression has been made abroad by the letters in *The Times* signed first by Members of Parliament and then by Lord Baldwin and others. These letters have been the subject of appreciative editorial comment in newspapers in France and Germany, and have been broadcast in both languages. The need of moral rearmament was more than once emphasised in the Assembly of the League, and was the principal theme at the luncheon for League Delegates and others, which I attended last Thursday.

My own contact with leaders in business and industry in this country and abroad convinces me that the lead which your distinguished correspondents have given will appeal to business men everywhere. The world of business is now recognising that deterioration in moral and spiritual values lies at the root of our economic no less than of our international problems. May not this crusade for moral and spiritual rearmament be the common enterprise which brings together, not only divided interests within our nation, but also nations themselves? May it not provide that confidence and unity which is the one true foundation for permanent economic recovery?

Business men will await with lively interest the suggested amplification from some authoritative voice, and will, I feel sure, be eager to take an active part in making moral rearmament the basis of national policy.

Yours faithfully,

AUSTIN REED.

*Summit House,  
Red Lion Square, W.C.1.*

*September 26: Labour Leaders issued a statement to the Press.*

*Reprinted from the "Manchester Guardian."*

# A LABOUR MANIFESTO .

## Moral Rearming

### ROOT CAUSES OF UNREST

DURING these days the world has been on the abyss of catastrophe, and the danger is not yet averted. The crisis calls on us to face reality and forces on us the adoption of a constructive policy that will make impossible its recurrence. This makes it imperative for Labour at the present crisis, not only to see clearly the root causes which are at work, but to discover the best way to eradicate them.

Basically the world unrest is to be found in the root disease of materialism showing itself in widespread selfishness, fear, and greed, not in this nation or in that, but in all. We are all guilty. Labour in all countries, if true to its traditions of placing human and spiritual values before material things, can build bridges over national barriers and play a decisive part in the reconciliation of nations. It can make such a contribution to world conditions that the voice of faction and self-interest can be effectively dealt with, fear will go, and God's great plan for mankind will be revealed and find expression. Such was the dynamic spirit of the best of the early Labour leaders, and it must again be re-created.

This is what Moral Rearmament really means for Labour. Labour is gradually realising this in every country and making this its objective. Inspired by such a spirit Labour would have moral authority sufficient to challenge all sections of every community, and to call for their co-operation in framing and applying a policy which would confront materialism with its only master.

*The signatories were :—*

HERBERT H. ELVIN.

*Chairman of the Trades Union Congress, 1937-38.*

ALFRED BARNES, M.P.

*Chairman of the Co-operative Party.*

THE RT. HON. JAMES BROWN, O.B.E., M.P.

*Secretary, Scottish Miners' National Union ; Lord High Commissioner to the Church of Scotland, 1930-31.*

CHARLES DUKES.

*General Secretary of the National Union of Municipal and General Workers.*

ALLAN A. H. FINDLAY.

*President of the Trades Union Congress, 1936-37.*

JAMES GILLILAND.

*General Secretary of the Durham Miners' Union.*

JOSEPH HALLSWORTH.

*Chairman of the Trades Union Congress, 1938-39.*

ARTHUR HENDERSON, M.P.

*Standing Counsel to the Labour Party.*

JOHN HILL.

*Former Chairman of the Trades Union Congress.*

ADAM HILLS, M.P.

*National Union of Railwaymen.*

MARK HODGSON.

*General Secretary of the Boilermakers and Iron and Steel Shipbuilders' Union.*

WILLIAM HOGG.

*Treasurer of the Northumberland Miners' Association.*

GORDON MACDONALD, M.P.

*Member of the Executive Committee of the Miners' Federation of Great Britain.*

WILLIAM STRAKER.

*Former General Secretary of the Northumberland Miners' Association.*

WILLIAM WESTWOOD, O.B.E., J.P.

*President of the Federation of Shipbuilding and Engineering Unions, 1937.*

JOHN WILLCOCKS, J.P.

*Assistant General Secretary of the Shipwrights and Shipconstructors Association.*

SIR ROBERT YOUNG, O.B.E., M.P.

*Deputy-Speaker of the House of Commons, Labour Government, 1929-31.*



*September 30 : The "Daily Herald" published a letter from Aldermen and Councillors in East Ham.*

## CIVILISATION AT THE CROSSROADS

MAY we support the plea of the Labour and Trade Union leaders who wrote in the *Daily Herald* last Monday on "Moral Rearmament for Labour."

In the stress and conflict between nations now seriously threatening the peace of the world, it should be the responsibility of all lovers of true democracy to spare time and attention for a period of taking stock, both as regards their own personal position and their responsibilities as citizens. We who hold executive and administrative responsibility must be ready to give a definite lead.

The call of the moment is undoubtedly for a new orientation of thought and direction in our civic and national responsibility. Civilisation stands at the crossroads, and the crisis reveals the bankruptcy of our thought and action.

We must approach world problems through a new channel. That channel must be the setting up of understandings and agreements that answer to the challenge of four standards—absolute honesty, purity, unselfishness, and love.

We, the undersigned, in our civic capacity venture to direct the attention of lovers of freedom and democracy to this challenge; not forgetting that each of us must face up to its consequences for ourselves.

*The signatories were :—*

A. TAYLOR, *Mayor, East Ham Borough Council.*

G. WELCH, *Deputy Mayor.*

ALDERMAN WALTER D. NEWLING, *Chairman of Electricity Committee.*

COUNCILLOR W. H. BEECHAM.

COUNCILLOR C. E. BECKETT.

COUNCILLOR A. PRIOR.

COUNCILLOR L. M. BRIGNELL.

COUNCILLOR G. H. MONCAR, *Chairman of Works Committee.*



*October 2 : A letter from leaders of the London Co-operative Society appeared in " Reynolds News."*

## CHANGE OF HEART

\* THE Four Power Conference has saved us from the threat of an immediate war. All will accept gratefully the respite it gives. But the question still remains—How can we use the respite so that permanent peace is assured ?

We must face facts squarely. What has brought us to the brink of disaster ? The fundamental causes of conflict lie in the hearts and minds of men. Where there are selfish motives, fear and prejudice in the lives of its citizens, a nation is likely to follow a wavering and short-sighted policy. No one nation is wholly free from blame in this respect, and Britain must have the courage to admit her full share of responsibility for the present situation.

But, further, there must be a widespread change of heart in this nation if there is to be an end to the causes which breed crises. Here Labour can have a great part in the moral rearmament of Britain if she will follow the fundamental moral principles that were the inspiration of the pioneers of the Co-operative and Labour Movements.

*The signatories were :—*

W. B. NEVILLE, J.P., *Business Manager of the London Co-operative Society.*

W. G. DAVIES, *General Secretary of the London Co-operative Society.*

(MRS.) C. S. GANLEY, J.P., *Member of the Board of Management of the London Co-operative Society.*

(MRS.) E. A. ASTLEY, *Member of the Board of Management of the London Co-operative Society.*

W. H. JACOB, *Political Agent of the London Co-operative Society.*

ALDERMAN T. I. LETHABY, J.P., *Leader of Labour group in the East Ham Borough Council.*

ALDERMAN T. W. BURDEN, *Parliamentary Labour candidate for East Ham.*

ALDERMAN A. J. FELL, *East Ham Borough Council.*

ALDERMAN W. D. NEWLING, *East Ham Borough Council.*

COUNCILLOR H. P. JACKSON, *East Ham Borough Council.*

COUNCILLOR C. W. BRADING, J.P., *East Ham Borough Council.*

October 24: *Second statement by signatories of Labour Manifesto*  
(printed on page 16). Reprinted from "The Times."

## "A PRACTICAL PEACE POLICY"

### Labour Leaders' Plea for Friendship

LABOUR leaders who recently signed a manifesto on moral rearmament have, in association with others, prepared another manifesto which they entitle "A practical peace policy." Their purpose is to promote a movement of international understanding by means of groups of persons in different countries. These groups would constitute a fellowship of friendship. The basis of the fellowship would be the recognition of the human and spiritual value of every individual irrespective of class or creed, party or nationality. The manifesto reads as follows:

There is reason to believe that the appeal made lately for a national revival of the spirit that first vitalised the Labour movement has struck a responsive note in many quarters. It has evoked responses in foreign countries, and in view of this we should consider if the suggested revival should be merely national, and whether its sweep should not be of international extension. That is indeed what every loyal member of the Labour movement is bound to say, since Labour's conception of the brotherhood of man knows no boundaries of nationality.

#### THE BEST IN EVERY CODE

The insistent recognition of the principle of every man's human and spiritual value is one that in its truest application embraces all the best in every code of ethics or philosophy. What more convincing proof could be afforded of its living and dynamic power than its achievements in this country? It, and not the prospect of economic power, formed the great appeal of the trade union movement in its infancy. It was what triumphed in the evolution of that movement and knit together the whole of organised labour in one corporate unity. This principle, too, has brought into the larger Labour movement sympathisers who are not technically workers either by "hand or brain."

We feel profoundly that the old principle of Labour is one on

which the future happiness, not merely of everyone in the Labour movement, but of all humanity depends. We are convinced that all persons of good will could render no more lasting service to distracted civilisation than to endeavour to give, not merely national, but international expression to the principle in its original simplicity. And we confidently believe that those indisputable forces in the universe which work slowly, it may be, but surely for human happiness (for them each of us may have his own name) will mass themselves in the end irresistibly behind the effort.

Whatever may be the full interpretation of recent events, surely they show that the time has come for an attempt to be made to form a world-wide fellowship based on mutual recognition of every living person's human and spiritual value, irrespective of class or creed or party or nationality. From that would inevitably in time develop everything we hope and pray for—international understanding, sympathy, co-operation in common problems, friendship, freedom from fear, brotherhood; in fact, the real moral rearmament which is the only lasting security against war.

But it would be useless to embark upon such a great crusade without clearly recognising the essential conditions of success. Those who undertake it must be prepared to be sincere and honest exponents in practice of the doctrine of unselfishness and charity which they preach.

### THE IMMEDIATE OBJECT

Our immediate and urgent object should be to strive earnestly to foster international understanding. If contact were established between groups of persons in different countries, a fellowship of friendship could, we are confident, be created with ever-widening circles of comprehensiveness.

Is there anyone who would venture to set bounds to what in time might grow out of establishing between the peoples of the world personal touch and mutual confidence, the sharing of aspirations, the frank exchange of views? No universal principle is worthy of the name if it cannot achieve something of its end through every form of human institution.

In addition to what has been done, could not the Labour Movement take the lead in dedicating itself to a policy of this sort which must be of increasing benefit to humanity? An appeal like this would be irresistible; its urgency is impressive, and its possibilities of promise quite immeasurable.

November 2: "Moral rearmament is approached from another point of view in a statement printed this morning, a statement remarkable for its contents and perhaps even more remarkable for the list of signatories." From a leading article in "The Times."

## MORAL REARMAMENT THROUGH SPORT

THE following statement calling for moral rearmament through sport has been issued by a number of leading British sportsmen:

Lord Baldwin and his co-signatories in a widely read letter have proclaimed their belief in the need for moral and spiritual rearmament. We, the undersigned, representing sport in various forms, feel impelled to take up that call to awaken to their responsibility individuals and nations alike, so that the spirit of national service may no longer be evoked only when war seems imminent, but may ever be active in the cause of good will, mutual understanding, and peace. In this we believe that sport, which lies close to every British heart, has a leading part to play.

High standards of sportsmanship, fair play, and clean living have a great share in the building of character, and have, through sportsmen governed by these principles, been carried into the national life. They require to be carried deeper to remove dissatisfaction and the spirit of unrest and to restore to the country faith in its high mission and purpose. We believe it to be the task of sportsmen to assert the principles of sport—fitness, discipline, and team-work—so that they may become dominant in the life of the nation.

His Majesty the King, speaking at Guildhall on February 17 this year, said: "We must remember, too, that in the end fitness depends on the efforts of each one of us." This is an essential truth. Moral rearmament, which is the true basis of national fitness, is an individual responsibility. Individual sportsmen, morally fit themselves, can influence the whole sporting world, and the sporting world, in turn, the life of the whole country. This will mean that fear, bitterness, jealousy, and self-indulgence—forces which make for national unfitness—will disappear, and out of our present apathy a new desire for national fitness will spring to life.

Nor is this all. Sportsmen morally rearmed will have an influence reaching far beyond their nation's boundaries. On the natural meeting-grounds that sport provides, they can create between all peoples, irrespective of class or creed or nationality, bonds of unbreakable spiritual quality. It is because sportsmen know the meaning of the discipline and sacrifice which sport demands, that it is up to them to give the lead in the discipline and sacrifice needed to-day for the restoration to Britain of her true greatness, and for the creation of a new chivalry and a new spirit of unselfishness among the peoples of the world.

*The signatories were :—*

DUKE OF BEAUFORT, K.G., P.C., G.C.V.O., *Master of the Horse, Master of the Beaufort Hunt.*

SIR PELHAM WARNER, *Former English Cricket Captain, Chairman, Test Match Selection Committee.*

H. W. AUSTIN, *British Davis Cup Team, 1929-37.*

H. M. ABRAHAM, *Captain, British Athletic Team, Olympic Games, 1928.*

GEORGE ALLISON, *Manager, Arsenal F.C.*

SIR CHARLES ALLOM, *Yachtsman, President of the Boat Racing Association.*

JOHN BECK, *Golf, Captain, British Walker Cup Team.*

JACK BERESFORD, JR., *British Amateur Sculling Champion, 1920-26; Olympic Sculls, 1924; Olympic Double Sculls, 1936.*

MARQUESS OF CLYDESDALE, A.F.C., M.P., *Amateur Boxer and Airman; flew over Mount Everest, 1933.*

BERNARD DARWIN, *Golf, British Walker Cup Team.*

C. A. ERHARDT, *Captain, British Ice Hockey Team, Olympic Games, 1936.*

CAPTAIN GEORGE EYSTON, *Holder of World's land speed record.*

B. C. GADNEY, *Captain, English Rugby Football Team, 1937.*

MAJOR A. T. G. GARDNER, *Racing Motorist.*

LEN GOULDEN, *English Association Football International, West Ham United F.C.*

J. L. GUISE, *Oxford (Captain, 1925) and Middlesex Cricketer.*

E. HAPGOOD, *English Association Football Captain, and Arsenal F.C. Captain.*

LEN HARVEY, *British Heavyweight Champion.*

MAJOR-GENERAL BASIL HILL, C.B., D.S.O., *President, Rugby Football Union.*

- J. B. HOBBS, *Surrey and England Cricketer.*  
 E. J. HOLT, *Secretary, Amateur Athletic Association.*  
 LEN HUTTON, *Yorkshire and England Cricketer, Holder of World's Record Test Match score.*  
 EARL OF KIMBERLEY, C.B.E., M.C., *International Polo player.*  
 GEORGE MALE, *English Association Football International, Arsenal F.C.*  
 HOWARD MARSHALL, *Oxford Rugby Football XV, B.B.C. Sports Commentator.*  
 D. MASKELL, *Professional Lawn Tennis Champion.*  
 P. J. NOEL BAKER, M.P., *President, Cambridge University Athletic Club, 1910-12.*  
 GORDON B. PETERS, *Scottish International Golfer, Walker Cup, 1936.*  
 J. V. POWELL, *English half-miler, Olympic Games, 1936.*  
 GORDON RICHARDS, *Seven times Champion Jockey.*  
 S. F. ROUS, *Secretary, Football Association.*  
 R. J. C. SUTTON, *Olympic Games, 1928, 1932, 1936, Swimming and Water Polo.*  
 W. W. WAKEFIELD, M.P., *Former English Rugby Football Captain.*  
 S. WALKER, *Captain, British Rugby Team touring South Africa, 1938, Irish International.*  
 R. A. WHITCOMBE, *British Open Golf Champion.*  
 JIMMY WILDE, *Former Flyweight Boxing Champion of the World.*  
 S. C. WOODERSON, *Long-distance Runner, Holder of World's Record for Half-mile and One Mile.*

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*Speaking at the inauguration of the Dutch College, at the Cité Universitaire, Paris, December 2, in the presence of the President of the French Republic, His Excellency the Dutch Minister said :*

Recently, a movement has taken shape, a movement known as Moral Rearmament, in which Youth takes a lively interest.

Here is a striking fact: after the sport-loving youth of England, it is the youth of France who have taken up this idea with enthusiasm. Just a month ago I read in the Paris daily, *Le Journal*, under the heading 'Youth of the World,' the following words: 'Honesty, discipline, courage, a strong desire to give the first place to moral and spiritual values, such is the theme of the letters that reach us, such is the unanimous will of the youth of France. French youth recognises the necessity of moral recovery!'



*November 11: The Lord Mayor, the Bishop, and the Catholic Archbishop of Liverpool joined with prominent Merseyside citizens in a "Manifesto on Moral Rearmament." Reprinted from the "Liverpool Post."*

## AN ARMISTICE PLEDGE

SOME weeks have passed since the recent crisis opened our eyes to the dangers towards which the world was blindly drifting—dangers due to the selfishness and greed, fear and hatred, which are corroding national life.

We believe that the crisis has also reawakened on all sides the sense that we must use the breathing space which has been granted us, not merely to secure ourselves against aggression, but to implement that universal desire for peace to which His Majesty the King has referred.

Lord Baldwin and very many others have recently urged that moral and spiritual rearmament of the nations, based on mutual confidence and not mutual distrust, love and not hate, self-sacrifice and not self-interest, is the essential preliminary to any lasting and peaceful settlement. The question now arises, what practical steps we in Liverpool and Merseyside can take to answer that call for moral and spiritual rearmament.

To-morrow we shall be observing once more the anniversary of the Armistice, to renew our pledge with those who died that they shall not have died in vain. Can we not this year take the opportunity of those two minutes of recollection to pledge ourselves in God's strength to eliminate, at least from our own nation, the selfishness and greed, fear and hatred, which are the ultimate causes of war?

- This will mean resolutely setting ourselves to eliminate the spirit of faction and criticism from the life of our city, and to renounce any bitterness, fear, or resentment which we find in our own hearts, against any other nation.

We who sign this letter pledge ourselves to take this step, and we call on all public-spirited citizens on Merseyside to join with us in this, as the most immediately helpful contribution we can make at this juncture towards the moral rearmament of our nation.—C. SYDNEY JONES (*Lord Mayor*), ALBERT LIVERPOOL, ✠ RICHARD ARCHBISHOP OF LIVERPOOL, R. H. ARMSTRONG, WILLIAM ARMSTRONG, CHARLES BOOTH, JOHN HAY, RICHARD D. HOLT, F. T. RICHARDSON, W. U. TORRANCE, A. CARYL ZIEGLER.

## ARMISTICE DAY

### The Battle for Peace

TO THE EDITOR OF "THE TIMES"

SIR,—Times of crisis make many turn to God, only to forget Him again when the immediate danger is past. This Armistice Day should teach us, as individuals and as a nation, what twenty years ago we failed to learn. Only so can we escape the final lesson of irretrievable catastrophe.

The great issue that divides the world underlies the more obvious conflicts of party, class, nation, or ideology. In the words of a leading article in *The Times* of April 14, "Good and evil spirits are working through mankind in every country, and to this spiritual conflict all political and social disputes are subsidiary." When the evil spirits conquer, then the collapse of private and public morals sets in; the spirit of discipline and sacrifice dies; culture grows sterile; science is misused; patriotism is forgotten. The battle for peace must be fought in the heart of the individual, and thus throughout the community, if it is to be won in the world.

Victory in this battle is the one thing needful for the world in which we live. It implies first of all a change of heart. Experience has proved that such a change can take place, and that it comes to those who turn from judging others and their systems to a sense of their own faults and a determination to live under the guidance of God.

The strength of a nation is shown in the courage to admit her own faults. The glory of a nation is to have a creative message for the world. For this we need not only inspired statesmanship but daily inspiration in every business, every workshop, every home. We must teach ourselves to apply practically to conduct the Christian standards of honesty, purity, and love, and to make fulfilment of the will of God the touchstone of public and private life. In this task all are privileged to give the service of their lives.



Moral rearmament must be the foundation of national life, as it must be of any world settlement. The miracle of God's Living Spirit can break the power of pride and selfishness, of lust and fear and hatred; for spiritual power is the greatest force in the world.

There are among all peoples to-day hidden resources of heart and mind and spirit waiting to be called out by common obedience to a Supreme Plan. Only in the fulfilment of this Supreme Plan can the true interests of all classes, races, and States be secured.

Throughout her long history this country never failed, and has not failed now, to meet recurrent crises with the courage which each demanded. But the spiritual crisis remains, and calls for action. Nation and Empire must stand or fall by our response to that call. The choice is moral rearmament or national decay. That choice will decide whether ours is ultimately to go the way of other dead kingdoms and empires, or whether our Commonwealth, led by God, may become a leader of the world towards sanity and peace.

*The signatories were:—*

THE RT. HON. THE EARL OF ATHLONE, K.G.

*Personal A.D.C. to the King since 1936. Governor-General of the Union of South Africa, 1923-31. Chancellor of London University.*

ADMIRAL-OF-THE-FLEET SIR OSMOND DE B. BROCK, G.C.B.

*Commander-in-Chief, Portsmouth, 1926-29.*

THE RT. HON. THE VISCOUNT FITZALAN OF DERWENT, K.G.

*Viceroy of Ireland, 1921-22.*

IAN HAY.

*Author and Playwright.*

THE RT. HON. LORD HOWARD OF PENRITH, G.C.B.

*Ambassador at Washington, 1924-30.*

MAJOR-GENERAL SIR FREDERICK MAURICE, K.C.M.G., C.B.

*President of the British Legion.*

THE RT. HON. LORD RENNELL OF RODD, G.C.B.

*Ambassador at Rome, 1908-19.*

## YOUTH AND NATIONAL SERVICE

OUT of the confusion of the crisis three facts have clearly emerged: the relief of the peoples of all nations at the saving of peace, their wish for greater friendliness and understanding, and their desire to place peace on solid and lasting foundations. Never before has such a golden opportunity lain before the world—an opportunity to make concrete the revealed wishes of the people.

Bridges between the nations already exist. Sport, art, and music have spanned frontiers and brought their devotees together on a common ground. But these, it has been proved, are insufficient; broader are needed. Some supra-national cause with the highest spiritual standards must be found.

Such a cause is moral rearmament. There is no class or nation to which it cannot appeal. It calls forth the highest in us. It demands that we cast out fear, hate, pride, and self-seeking, which divide man from man, and form the root causes of war. It demands that we first admit our own faults before trying to remedy the faults of others.

"The cause which holds the future, holds youth." Thus a leader of the new Germany aptly reversed the ancient saying. The cause which holds the future to-day is moral rearmament, promising youth the highest adventure and demanding the deepest sacrifice for constructive ends.

To lead the world in moral rearmament is, we believe, our nation's destiny. Our failure in the past to revise the Treaty of Versailles led ourselves and Europe to the brink of calamity. We cannot fail again. We must rearm our moral might. Then we can build a Britain great enough to sink her pride in the service of others; generous enough to be jealous for the rights of others before her own.

In this cause can be found true national service. Here can be found our nation's true prestige and the example that she owes the world. Thus can the nations be joined in the understanding, friendship, and peace which we all desire.

DAPHNE DU MAURIER.  
PRUNELLA DOUGLAS-HAMILTON.

H. W. AUSTIN.  
PETER WOOD.

## ST. ANDREW'S DAY

### Call to Scottish People

A ST. ANDREW'S DAY "call to the Scottish people" has been issued by prominent Scotsmen.

It states:

St. Andrew's Day brings Scotsmen together all over the world. What can be our contribution in these anxious times to save civilisation from collapse? If we do our duty, the present uneasy respite may become the turning-point in history; a new spirit may overcome the world.

It is evident from the way in which crisis has followed crisis that we have not yet faced the fundamental causes of world unrest. We have followed too long the dead-end policy of blaming other people, other classes, other nations. That we have been so close to shipwreck is tragic evidence of spiritual bankruptcy. We have relied on material resources almost to the exclusion of the spiritual energies on which alone true life can be built.

The appeal is being made by national leaders in many countries for moral and spiritual rearmament. Inner discipline, founded on absolute honesty and unselfishness, must liberate us from a false philosophy, a so-called freedom based on moral anarchy. Obedience to God must replace self-will and slavery to convention. This higher loyalty will surmount differences of class, creed, and faction. So armed, so united, a nation can face the future with assurance.

This small country of Scotland holds a unique place among the nations, for she has given leadership to the world out of all proportion to her size. A turbulent spirit combined with an unquenchable thirst for things unknown has driven her sons and daughters to every corner of the earth. But this is no time to rest on past achievement; we must bend all our energy and faith to the shaping of the future. The pioneers of yesterday pitted themselves against the rugged forces of nature, and won. The pioneers of to-day must conquer the lawless forces of human nature.

In town and village the soul of Scotland is stirring again at the call of an enterprise greater by far than the crossing of continents and the launching of mighty ships. Moral and spiritual rearmament calls forth that strength of character which has always been Scotland's greatest wealth. It demands for its fulfilment a nobler effort and self-sacrifice than Scotland has yet required of her sons.

The voice of God must become the will of the people.

*The signatories were:—*

THE EARL OF AIRLIE, K.C.V.O.

*Lord Chamberlain to the Queen. Chairman, British Legion, Scottish Branch.*

THE MARQUESS OF DOUGLAS AND CLYDESDALE, A.F.C.

*M.P. for East Renfrew.*

SIR IAIN COLQUHOUN, BT., OF LUSS, K.T.

*Chief of the Clan Colquhoun. Chairman, National Council on Physical Training for Scotland.*

P. J. DOLLAN.

*Labour Lord Provost of Glasgow.*

LORD NIGEL DOUGLAS-HAMILTON.

*Commissioner for the Special Areas in Scotland.*

SIR JOHN FRASER, K.C.V.O., F.R.C.S.E.

*Regius Professor of Clinical Surgery, Edinburgh University. Surgeon to H.M. the King in Scotland.*

W. HAMILTON FYFE, LL.D., F.R.S.C.

*Principal and Vice-Chancellor of Aberdeen University.*

LIEUT.-GEN. SIR CHARLES GRANT, K.C.B., K.C.V.O.

*Commander-in-Chief, Scottish Command.*

SIR HECTOR HETHERINGTON, LL.D.

*Principal and Vice-Chancellor, Glasgow University. Chairman, Advisory Board, Glasgow Central Employment Exchange.*

THE EARL OF HOME, K.T.

*Lord-Lieutenant of Berwickshire.*

SIR DONALD CAMERON OF LOCHIEL, K.T., C.M.G.

*Chief of the Clan Cameron.*

SIR JOHN BOYD ORR, M.D., LL.D., F.R.S.

*Director of the Rowett Research Institute, Aberdeen.*

THE EARL OF STRATHMORE AND KINGHORNE, K.G., K.T.

SIR CECIL M. WEIR, K.B.E.

*Chairman of the Council of Management of the Empire Exhibition.*

## "CALL TO SCOTLAND"

TO-DAY hundreds of men and women in all ranks of life enter or re-enter upon office as county or district councillors for a term of three years. If every one of these people's representatives determined to conduct his or her private life on the standards of uncompromising honesty and absolute unselfishness—and the help of God is never withheld from those who do—then it would follow inevitably and immediately that his or her public life would reflect the same qualities.

With what result? That faction, place-hunting, and personal antagonisms, deflecting the direct impersonal vision, would vanish from local government; that "baulking," misrepresentation, over-statement, shifting of emphasis, and all other forms of dishonesty in debate and in committee, now tolerated, even applauded, would be contemptuously cast aside for the weight on progress that they are; that artificial barriers of class or interest, preventing full co-operation between members of the same Council, would fall at once, giving place to that "unharnessed goodwill and willingness to act."

Think of the time and the personal energy that thus could be saved and released into constructive channels—in the sphere of local government alone! Take each individual in the nation, in a wider field, and—Do we need any conferences to show us where to begin?

No! The challenge is to each one of us. "Spiritual and moral rearmament": a challenge, that, once accepted, banishes all perplexity, drift, muddle, divided loyalties, from public and private life. And I, personally, am encouraged to accept the challenge, because I have actually seen, in the last few weeks, councillors in the East End of London, where faction was rife, putting into everyday practice the principles of the "Call to Scotland" with results, personal and administrative, that are nothing short of miraculous. This, above everything, convinced me that moral rearmament is neither a pious hope nor mere hot air, but that it is a practical policy, the only policy that will lead us out of darkness into light, privately, publicly, internationally.

ALISON STEWART

*County Councillor, 32nd Division of Inverness-shire.*

*November 19: Newspaper proprietors and senior journalists issued a united plea for "Moral Rearmament through the Press." Reprinted from the "Newspaper World."*

## THE PRESS CAN HELP IN MORAL REARMAMENT CAMPAIGN

THE following letter, in which a plea is made both by proprietors' and journalists' organisations for the Press to assist in a programme of moral rearmament for the country, has been received.

TO THE EDITOR OF THE "NEWSPAPER WORLD."

SIR,—Recent events have shown once more that the Press is the great educator of the people in national and international affairs. Moreover, it is increasingly undertaking ~~another~~ function—that of presenting Britain abroad. The comment even of individual newspapers is being taken as the view of the whole nation and is second only to speeches of responsible Ministers in its effect for peace or war.

In this dual capacity of educator and interpreter of the people, the Press has great opportunities, as well as great responsibilities. It can prepare a united, fair-minded, and panic-proof public opinion. It can also do much to build bridges of international understanding.

But if these high services are to be performed, diagnosis of present ills must be fearless and deal not with symptoms only, but with the root causes of national disunity and international tension. No merely partisan or doctrinaire interpretation is adequate, for such would tend to deepen present rifts at home and abroad rather than to bring agreement. In this diagnosis we must face facts squarely, even if our own nation or party should be at fault, and, by admitting such faults, win from the other party the respect and understanding necessary for agreement in any sphere.

In the correspondence columns of many national and provincial papers, men of all parties and in varied positions of leadership have recently stated their belief that the root cause of world unrest is moral and calls for a moral solution. They have expressed their conviction that the primary condition of national service is a programme of moral rearmament.



In this we in the Press, who set so high a store by our traditions of responsible freedom, have a special part to play. This requires of us not only a discipline of expression in our professional dealings equal to that which we expect from a Minister of the Crown, however he may be provoked; but also that we deliberately set ourselves to create and inspire through our newspapers the will to unity and active reconstruction in the nation. This is a practical contribution which we can all make at this time, as well as the best defence of our professional freedom.

EDMUND S. BARDSLEY, *President, National Union of Journalists.*

H. A. TAYLOR, *President, Institute of Journalists.*

R. D. BLUMENFELD, *Chairman of the Daily Express.*

ANDREW F. RICHARDSON, *President, Scottish Newspaper Proprietors' Association.*

A. C. TAYLOR, *President, Newspaper Society.*

C. FELIX CLAY, *Master, Stationers' and Newspaper Makers' Company.*

HARRY BRITAIN.

PHILIP GIBBS.

H. A. GWYNNE, *Former editor of the "Morning Post."*

H. BRENT GROTRIAN, *Chairman, Provincial Newspapers, Ltd.*

HENRY MARTIN, *Editor-in-Chief, Press Association.*

ARNOLD ROWNTREE, *Director, Westminster Press, Ltd.*

J. A. SPENDER. EVELYN WRENCH, *Chairman, the "Spectator."*

November 26: *From the "Newspaper World."*

THE Press manifesto on moral rearmament published in our last issue aroused widespread interest both in this country and abroad. In connection with it the editor of the *Newspaper World* has received the following letter:

We, the undersigned working journalists, all members of the Parliamentary Press Gallery, welcome the letter published by you last week from the representatives of the proprietors' and journalists' organisations, emphasising the decisive part which the Press can play in the moral and spiritual rearmament of the nation.

We pledge ourselves to work unceasingly for this ideal, and thus build "Bridges from man to man,

The whole round earth to span."

ARTHUR H. BAKER

A. RUSSELL WALKER

ARTHUR VINDEN, *Official Report.*

G. E. CHRIST, *Allied Newspapers.*

} *The Times.*

A. H. NARRACOTT

GEORGE CRAIG

JOHN PRINCE

ERIC HARRISON

} *The Times.*

## A PRESS MANIFESTO

THE general call, issued by Earl Baldwin and those who think as he does . . . provoked a response out of all proportion to the total of those who first signed it. The ideal that the senior journalists of Great Britain have put before themselves is one well within the compass of their craft, and is, indeed, such as ordinarily inspires those organs that view with becoming responsibility their duty to the public. . .

This is wisely and yet temperately said. It aspires to no mock heroics in national leadership (which, after all, is not the primary, if indeed it is any, function of a newspaper), but it does invoke a restraint in expression, a moderation in news presentation, and a suspension of premature judgments, all of which can assist in great measure to steady the national temper and direct its emotions into constructive, rather than inflammatory and provocative channels. . .

Actually, not only in international issues, but in domestic and partisan ones, the journals of democratic countries can do a great deal to divide where they could just as easily unite the people. In the one case they need only stress, with sufficient insistence, the cleavages that keep the people apart to create ultimately a sense of hopelessness towards any real sense of unity. In the other they need only lay emphasis on the interests that unite the people for the latter to realise ultimately how artificial and ephemeral are the occasions which divide them. . .

The Press, in Great Britain and other democratic States, will resist, as in its great tradition it is bound to do, any State interference with its hard-won liberties. But this, in turn, lays upon it an obligation not to lend itself to those elements in democracy that, by an abuse of its hospitality, invite that very State censorship it is resolved to withstand. People who link intemperate language to ill-informed views on delicate or critical issues have no title to claim a free Press as the "palladium" of their liberty to speak or write as they choose. That "discipline of expression" which the present manifesto rightly enjoins on professional journalism should, in turn, be observed by all who look to the Press to be the vehicle of their views.—*November 21.*



## MORAL REARMAMENT SOUGHT FOR AMERICA

### Nation on Thanksgiving Day Re-echoes Message Heard in Britain

WASHINGTON.—Thanksgiving Day usually gives to public affairs a pause in which to express gratitude.

In the countries where democracy remains, it is significant that a note of spiritual feeling is sounded more often now than in the years of prosperity and abundance. In America, the beginnings of a recognition of the need for moral rearmament are to be noted. But in Great Britain the movement has reached proportions which are truly sensational.

Thus, copies have just reached here of a public statement made on Armistice Day which is unique in the boldness of its approach to the problem of moral improvement in the world.

*Here is quoted the Armistice Day letter printed on page 26.*

The foregoing message will be echoed in America in different phraseology, but in the same thought. Irrespective of political party, race, or creed, the growing importance of moral values in modern life is beginning to be felt as something no longer an abstraction just worth expressing on solemn occasions, but as a concrete aspect of everyday life. For in the regeneration of the individual lies the key to the moral regeneration of the city, the State, and the Nation.—*November 24.*

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"The biggest problem that I see facing America to-day is not 'factionalism,' but fear—fear of economic insecurity. I have found that fear is not only Labour's problem, but Management's as well—fear of losing a job, of losing business, of outside control. No one is free from it, no one group has a monopoly of it. Social advance can come only through moral rearmament."—  
JOHN RAMSAY, *President of the Bethlehem Steel Workers Union of the Committee for Industrial Organisation, Bethlehem, Pa.*

## CANADA CALLS FOR MORAL REARMAMENT

MORE and more it is coming to be recognised that what the world needs above everything else is a moral and a spiritual reawakening. This was emphasised in a letter published some time ago by Lord Baldwin and many other leading figures in British public life. They represented all shades of political opinion. In the meanwhile their appeal has been given strong support by many in widely varied fields of activity in the mother country and elsewhere.

In the list are famous football players, track athletes, and yachtsmen.

It is impossible to exaggerate the importance of such calls for the stimulation of the spirit on which peace and progress depend. They are being taken up in other countries in a way that gives strong encouragement to the hope that they will have large results.

Many Canadians are doing their part. On Friday next what is described as "An Assembly for Moral Rearmament" is to open at Kingston, Ontario. It is being held under the auspices of the Oxford Group, which has been persistently at work to these ends and has been able to accomplish much. The sessions will last for ten days and all sections of the Dominion are to be well represented. The invitation reads:

In Canada the spirit of effective democracy is threatened by the inroads of individual selfishness. We must rearm morally. We must see an entirely new range of what is possible and necessary in Canada through our efforts and our sacrifice. We must accept our place of privilege and responsibility in the Empire and the world. Moral rearmament will give satisfaction and security to all—an answer that is above party, that is above class, that is above faction, that is above nations. The assembly at Kingston will provide an opportunity to prepare and plan for such a programme.

There can be no question that the need which the assembly seeks to meet is a most pressing one in the dominion as elsewhere. All far-sighted citizens must realise this and hope that the gathering will help greatly in furthering the purposes it has in view.—*November 15.*

## L'APPEL DE M. DALADIER ET LE REARMEMENT MORAL

At a time when every Frenchman had faced his highest duty to his country, M. Daladier recently declared: "All Frenchmen must now consider themselves in a state of permanent mobilisation in the service of peace and of the nation."

These are the words of one who has been watching the march of events objectively, who has sought for their primary causes and who knows that the present respite has not removed the roots of war. If the actual causes of war are not resolutely faced, its recurrence is inevitable.

The object of M. Daladier's speech is not to sooth or reassure, but to make each individual face his real responsibility—to eradicate the seeds of fresh conflict.

Each nation and each individual in the nation shares this responsibility. We French share in the faults of the world. Therefore, we too must accept our responsibility for the construction of a new peace—for something entirely new must be built. M. Daladier had the moral honesty and the courage to state that this transformation must be the work of each Frenchman.

"Permanent mobilisation for the service of peace and country—moral transformation." Our country will commit itself to a thrilling adventure once these simple words become the programme for every Frenchman, a programme above party programmes which can and must be accepted by everyone, whatever his class, creed or point of view.

The hour has come to unite all Frenchmen for the building of a just and lasting peace, based upon the thorough acceptance in the life of the nation of this programme: Permanent Mobilisation—Moral Transformation.

These statements of M. Daladier are confirming the words which other statesmen have spoken on the same subject: no action will be sufficient to bring lasting peace to the world unless preceded by a complete change of direction for mankind, towards this moral rearmament which mobilises all the powers of the individual for the service of humanity.—*October 11.*

## MORALISCHE AUFRÜSTUNG

SEVENTEEN members of the House of Lords published on Saturday in the well-known and so much employed correspondence columns of *The Times* an open letter in connection with the present international crisis. The seventeen signatures are moreover those of men who to-day occupy important posts in the political and public life of England, men of high position and great authority. . .

In the present atmosphere of overheated political passions, this letter makes a most remarkable impression. It deals with fundamental considerations and principles. It points a way out of the European tensions and the serious obstacles which hinder the nation. It seeks solutions, not only in the sphere of concrete political problems through the creation of a new and more fundamental unity, and a new sense of responsibility and patient understanding, but is also in general agreement with the letter recently published in *The Times* by thirty-three Members of Parliament. It goes, however, beyond this earlier letter in the urgency of its demands for a fundamental spiritual change in the relationships between the nations.

*The letter of Lord Baldwin and others is then quoted.*

This letter of the members of the House of Lords has aroused considerable interest. The fact that men like Lord Baldwin, and the Admiral commanding the Fleet, and others occupying prominent positions in public life to-day have decided to take a step of this nature can be regarded as a sign of the continually growing desire to bridge over the gulfs which to-day divide the nations of Europe and to find a permanent solution through a greater sense of responsibility.

In political circles at any rate one sees in this letter the earnest endeavour of those whose influence is far-reaching to find the way of understanding between the nations.—*September 13.*

## APPEL AU REARMEMENT MORAL DE LA SUISSE

GRÂCE AUX efforts inouïs de quelques hommes d'Etat et à l'esprit de sacrifice de leurs peuples, un répit et un espoir nous sont accordés. Dans les périodes de crise, beaucoup d'hommes se tournent vers Dieu, mais ils L'oublient sitôt le danger passé. Comme individus et comme nation nous devons apprendre de la crise actuelle ce que la Grande Guerre ne nous a pas appris; autrement nous n'échapperons pas à la leçon décisive d'une irréparable catastrophe.

La force d'une nation se trouve dans la vitalité de ses principes. Sous les conflits apparents des partis, des classes, des nations et des idéologies s'en cache un autre plus profond. Si les nations sont divisées, c'est que la vie spirituelle de leur peuple a décliné. La bataille pour la civilisation se livre dans le cœur de l'individu, puis dans la société, avant de pouvoir être gagnée dans le monde. Chacun doit accepter dans sa vie, en théorie et en pratique, l'honnêteté, le désintéressement, la foi et l'amour, qui sont les fondements sur lesquels peut se construire un monde nouveau. Sans ces qualités, nos armements les plus puissants et même notre neutralité historique ne feront que retarder l'heure du règlement des comptes.

Ainsi, l'heure présente exige un réarmement moral et spirituel. Un nombre grandissant d'hommes et de femmes en Suisse et dans d'autres nations ont fait de ce réarmement le but de leur vie. C'est un programme auquel tous, quel que soit leur pays ou leur parti, peuvent travailler. Si, en accord avec les hommes du monde entier, nous mettions à cette entreprise l'énergie et l'ingéniosité que nous sommes contraints de dépenser pour notre défense nationale, la paix du monde serait assurée.

Le réarmement moral demande tout d'abord un changement du cœur des hommes. L'expérience prouve que ce changement est possible. Il s'opère en ceux qui cessent de juger les autres et leurs idées sans justice et amour et qui, voyant leurs propres erreurs, décident de vivre sous la direction de Dieu. La force d'une nation se montre dans son courage à reconnaître ses torts.

La gloire d'une nation, c'est de pouvoir donner au monde un message créateur. Pour cela il faut non seulement des hommes d'Etat inspirés, mais l'inspiration journalière de Dieu dans chaque bureau, chaque fabrique, chaque famille.

Au cours de sa longue existence, notre pays a toujours su affronter les crises périodiques de son histoire lorsqu'il a eu le courage que chacune d'elles réclamait. Maintenant c'est la crise la plus grande de toutes: une crise morale. Pour être résolue, elle demande la vigueur et le génie qui naissent de l'autorité morale et spirituelle.

Les nations attendent de nous, la plus ancienne des démocraties, que nous donnions le modèle d'une nouvelle démocratie. La Suisse, une démocratie qui a trouvé son programme: une sécurité réelle et durable par le réarmement moral.

L'esprit du Dieu vivant appelle chaque nation, comme chaque individu, à sa plus haute destinée et fait tomber les barrières élevées par la peur, la convoitise, la haine et la méfiance. Ce même esprit peut dominer les systèmes politiques opposés, réconcilier l'ordre et la liberté, ranimer la flamme du vrai patriotisme et unir tous les citoyens au service de la nation et toutes les nations au service de l'humanité. "Que Votre volonté soit faite sur la terre" n'est pas seulement une prière, mais aussi un appel à l'action, car Sa volonté est notre paix.

E. CHUARD, *Ancien président de la Confédération.*

WALTER ACKERMANN, *Conseiller aux Etats, conseiller d'Etat d'Appenzell Rh.-E.*

EDOUARD BORDIER, *Banquier à Genève.*

DR. J. BRODBECK-SANDREUTER, *Président du Conseil d'administration de la CIBA, Bâle.*

DR. ENRICO CELIO, *Conseiller d'Etat du Tessin.*

COL.-DIV. G. COMBE, *Commandant de la 1<sup>re</sup> division.*

GOTTLIEB DUTTWEILER, *Conseiller national, chef de la Migros S.A.*

DR. G. ENGI, *Administrateur-délégué de la CIBA, Bâle.*

COL.-CDT. DE CORPS HENRI GUIBAN, *Commandant du 1<sup>er</sup> corps d'armée.*

FRITZ GYGAX, *Secrétaire de l'Assemblée fédérale.*

DR. HOWALD, *Professeur à l'Ecole polytechnique fédérale.*

PROF. MAX HUBER, *Ancien Président de la Cour permanente de Justice internationale.*

RENÉ LEYVRAZ, *Député à Genève, rédacteur de la "Liberté Syndicale."*



JEAN MARTIN, *Directeur du "Journal de Genève."*

EDOUARD MÜLLER, *Président du Conseil d'administration de Nestlé.*

DR. HANS MÜLLER, *Conseiller national, chef du Mouvement des Jeunes-Paysans.*

HENRI NAVILLE-VON MURALT, *Kilchberg près Zurich.*

DR. ALBERT OERI, *Conseiller national, rédacteur en chef des "Basler Nachrichten."*

ALBERT PICOT, *Conseiller d'Etat à Genève.*

PROF. ROHN, *Président de l'Ecole polytechnique fédérale.*

DR. ALBERT SARASIN, *Ancien président de la Banque nationale.*

ROGER SECRÉTAN, *Professeur à l'Université de Lausanne.*

AUGUST SCHIRMER, *Conseiller national, président de l'Association suisse des Arts et Métiers.*

JOSEF SCHERRER, *Conseiller national, président des Ouvriers chrétiens-sociaux de la Suisse.*

DR. HENRI VALLOTTON, *Vice-président du Conseil national.*

DR. HEINRICH WALTHER, *Président du groupe conservateur-catholique au Conseil national.*

DR. ERNST WETTER, *Vice-président du Vorort de l'Union suisse du commerce et de l'industrie.*

DR. KARL WICK, *Conseiller national, rédacteur au "Vaterland."*

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## HOW THE CHRISTIAN CONFESSIONS CAN CONTRIBUTE TO THE MORAL REARMAMENT OF SWITZERLAND

FOLLOWING the consecration of the Bishop of St. Gall, a public speech was delivered by Dr. Riederer, a member of the St. Gall Government and leader of the Catholic Conservative Party, in which he stated:

- The choice that is laid before us is either a democracy maintained by a God-fearing and Christian nation, or the collapse of our Swiss democracy as a consequence of the moral and spiritual decay of our nation.

Is not the call to moral rearmament, published lately by responsible leaders of all spheres of life, a solemn warning that the final decisions taken on the moral and spiritual plane also affect our highest possessions on earth, viz. our liberty, our independence, our honour, and our prosperity?

If such a spirit prevails more and more between Catholics and Protestants, there is no reason for us to have misgivings about our country's future.—*Translated from "Ostschweiz," St. Gall.*



## RIARMO MORALE IN INGHILTERRA

Nobile ed ispirato appello di alte personalità del mondo ufficiale britannico al popolo inglese

THE fact that these outstanding figures, both Catholic and Protestant, have united to combat atheism, has created in England a spirit of moral rearmament, and there is a prospect of conflict without quarter between the forces of good and those of evil. Seven people prominent in public life, two Catholic and five Protestant, have signed a noble and inspired appeal addressed to all citizens. Their remarkable declaration reflects the grave apprehension felt by all in face of the menace to English moral, religious and social life.

*The article then quotes the letter from Lord Athlone and his co-signatories printed on page 26.*

Words so inspired and impassioned coming from people of such eminence, have produced a deep impression on the whole English people. The more so since the signatories of the appeal, which contains sentiments as serious as they are true, are not officially involved in any political or religious controversy. It is only right to regard this historic proclamation as the voice of the people, which is not satisfied with the spiritual conditions of its life, and which is beginning to recognise the existence of evil forces ever more actively at work for the overthrow of civilisation.—November 27.

Comment from Palestine.

As an Arab whose home is Palestine, may I say with what interest I follow the progress of moral rearmament. Palestine, the Holy Land of the three great monotheistic faiths, stirs in millions of human hearts the most tender and profound emotions. And yet its problem is as hard as any that has confronted the statesmanship of the world.

The Colonial Secretary said recently, "There is a Spirit that broods over Palestine, and with God's help peace will be restored in the Holy Land." We Arabs believe in God, and I am convinced that if British statesmen give us a lead on the lines of the message of moral rearmament, affirming that the guidance of God is the basis of their policy, we could not fail to co-operate. That is the language we can understand and the spirit we can trust. If statesmen will enunciate clearly such a policy, stating what it involves and how we can all take part in it, then at last we shall have a common bond between the Law, the Cross, and the Crescent.—AWNI DAOUDI, *Jerusalem*.

From an Armistice Day Broadcast in Burma.

ONLY some nations can afford to compete in an armament race, but all nations can afford to arm morally. Moral armament must precede every other consideration if civilisation is to be preserved. It must be the basis of national reconstruction in Burma, if Burma is to have internal security. Only by each nation arming itself morally can it have internal security and contribute to world peace. Only a world war against selfishness can destroy war.—THE BISHOP OF RANGOON.

From an article in the "Hyderabad Bulletin."

THERE is a great truth in the observation made recently by Lord Baldwin and others in a joint letter to *The Times*, that the real need of the day is Moral and Spiritual Rearmament. Here is a call and a challenge to which India can respond. Here is the kind of leadership for which all the rich variety of her tradition and experience has fitted her. By the solution of her own problems India can demonstrate for the whole family of nations the way to lasting peace.—September 29.

Far Eastern Comment.

MORAL rearmament is one of the handy phrases coined recently to express the thought of the times. Originally it was used by Lord Baldwin to rally the national spirit; but its appeal has since been widened. In its best sense it now invites searching of conscience and demands clearer thinking. The common excuse for laxity is that political morality is not and cannot be individual morality. This weak subterfuge is being increasingly challenged. A nation is a composite of its individuals, and its morality is a faithful reflection of the morality of the majority of its members.

Conscience is put to sleep with little difficulty; hence the necessity for moral rearmament to develop and fortify the better spirit and mark more clearly the line between right and wrong. Friendship, goodwill—these are commendable gestures; but they are meaningless without fair play.

Ultimately the issue is one of character, which appears to have deteriorated throughout the world in ratio to increased competition.

Moral rearmament must thus mean more than the stiffening of national morale; it must also dictate the honest exercise of that morale.—*From an editorial in the "South China Morning Post."*

September 1938: Telegrams sent to World Assembly for Moral  
Rearmament, Interlaken.

"Glad focusing world attention on this all-important question of moral rearmament."

GENERALISSIMO AND MADAME CHIANG KAI-SHEK.

"Believing necessity of moral rearmament for solution of world problems, sincerely hope for every success for your noble movement."

PRINCE KONOYE, *Prime Minister of Japan.*

## “We Must Trek Together”

*From an address given during the Centenary Celebrations of the Great Trek in Pretoria, South Africa, by Dr. E. Macmillan, former Moderator of the Presbyterian Church, before an audience which included the Governor-General and members of the Government.*

IN these days, coincident with the Centenary of the Great Trek, we are seeing the rise of a new national consciousness. It has come to have the force of a flood that cannot be stemmed, and may become, under God, the great, constructive, and positive influence in our national life.

We English-speaking South Africans must take responsibility for our share in keeping the races apart by our refusal to be utterly identified with South Africa, its soil, its language, and its people. It is this, perhaps more than definitely alien and sinister divisive forces, that has hindered unity. There has been a race superiority or pride that has made us seem self-sufficient. There has been patronage instead of that real humility, which is willing to be identified with the other race on a basis of equality.

We have refused to face facts, as we are made to face them now. It will mean the Cross for us. We thought it was enough to have the Cross in our British flag, but we must have it in our heart, in our national life and policy.

There is much that we have to repent of on both sides and much restitution to make. We have missed our real mission, to acquire and enthrone an entirely new spirit, of give and not of get.

It will mean for us a new passion, a new way of caring. It will mean a new moral discipline. This is the heart of Moral Re-armament. It will mean mobilising all the elements that are for reconciliation, for real relationships. And the moment we achieve our national unity we shall have to transcend it, for it can only be the means to a greater end. It is here that God-guided leaders on both sides will point the way and show where the spiritual Trek goes on, the big objective of a nation remade, united and free, listening to God and taking responsibility for the child races that are within our borders and the poor amongst our white people.—*The “Pretoria News.”*

*In Holland Moral Rearmament roused a nation-wide response.*

*Attention was first drawn to it by eleven national leaders in a statement to the Dutch Press on September 19. After its publication Her Majesty the Queen announced Her approval of the appeal, and summoned the signatories to the Palace to discuss it with Her.*

## OPROEP TOT MOREELE HERBEWAPENING

IN *The Times* of September 10, there appeared an appeal which demands the profound attention of all who value the spiritual heritage of our European civilisation, not only on account of the authoritative position of its signatories, but also on account of its content.

The letter emphasises the failure of all the attempts which have been made to overcome the difficulties with which Europe has been struggling and which so acutely threaten the peace of the world at this moment. The dangerous crisis through which the world is passing is fundamentally a moral crisis. To strike deeper than the symptoms we need a moral cure. Moral rearmament is the only radical solution. Any other way can, at best, only postpone the impending disaster.

Deeply convinced of this truth, we consider it our duty to focus on this appeal of Lord Baldwin and the other signatories the widest possible attention.

*Here follows the letter from Lord Baldwin and others, printed on page 9.*

It is our deepest conviction that Holland, which was preserved so miraculously during the years of world conflagration, has an outstanding part to play in such a task.

If our country should ever be involved in the disaster of another war, every Dutchman, irrespective of creed or class or party, will be called upon to lay aside self-interest and prejudice and sacrifice everything for his country. Almost every Dutchman would be prepared to face death. What is needed now is

for us to give ourselves wholeheartedly for our great objective and in that way try to prevent the approaching catastrophe. Every single Dutchman has a responsibility to play his part in this.

There are great moral forces in Holland. We are convinced that as soon as the country realises how much is at stake and how serious is the situation, Holland will rise to the task of Moral and Spiritual Rearmament with Dutch decisiveness and carry it through with Dutch tenacity.

*The signatories were:—*

PROFESSOR DR. P. J. M. AALBERSE.

*Member of the Privy Council.*

JONKHEER DR. F. BEELAERTS VAN BLOKLAND.

• *Vice-President of the Privy Council.*

JONKHEER DR. R. FEITH.

*President of the Supreme Court.*

VICE-ADMIRAL J. TH. FÜRSTNER.

*Chief of the Naval Staff.*

JONKHEER DR. B. C. DE JONGE.

*Former Governor-General of the Dutch East Indies.*

DR. D. A. P. N. KOOLEN.

*Member of the Privy Council.*

JONKHEER O. C. A. VAN LIDTH DE JEUDE.

*Member of Parliament. Former Minister of Transport.*

JONKHEER H. LOUDON.

• *President of the Executive Committee of the Royal Dutch Petroleum Company.*

DR. P. J. OUD.

*Member of Parliament. Former Minister of Finance.*

DR. A. A. L. RUTGERS.

*Member of the Privy Council. Former Governor of the Dutch West Indies.*

LIEUTENANT-GENERAL J. J. G. BARON VAN VOORST TOT VOORST.

*Commander-in-Chief of the Army.*



*On October 8, the signatories issued a second letter.*

OUR call to moral rearmament has had a wide response. We have received so much support that we cannot even think of answering personally. We are very thankful for this response, especially to Her Majesty the Queen, who by her public support has underlined our call in a very significant way.

The audience to which Her Majesty has been pleased to call some of us and which was originally fixed for September 26, took place, owing to the political crisis, on October 6. In consideration of the great importance of moral rearmament Her Majesty wished to be able to give the matter her full time and attention.

Now that the immediate fear of war has been averted for the moment, we have to seize the chance given by this respite. The present days, full of tension, have revealed everywhere a general horror of war. This horror is not sufficient if it is not a horror of the deepest causes of war. What are the faults that have led to this crisis? Are they not the same as lead to most of the difficulties in life: fear of loss of property, power, prestige; selfishness that wants safety for oneself, one's family, one's interests, and one's country at the cost of the others; concealment of one's own motives and distrust of the motives of others? To see these faults in others is easy, but does not help; to see these faults in oneself and in one's own nation and to make restitution is difficult, but raises the moral level of the nation. Fear of destruction has to become the will for construction.

Our Christian civilisation is doomed unless a new moral force sets the pace in the life of every nation. We must not rest content with military precautions, however necessary they may be. As a nation and as individuals we must rearm ourselves with the simple qualities of honesty and unselfishness. Only on the foundations of these high principles can an adequate, just, and durable peace be achieved. Only on these foundations can we hope to be able to play our part in creating better conditions in our country.

The countries surrounding us have had a great spiritual influence on Holland. Holland on her part has had, and can have, a great spiritual influence on the countries which surround her and on which the welfare of Europe and the world depends. Holland must radiate such a moral power through the life of her people that other nations can not withhold themselves from that influence.

Let each one of us have this new quality of life as his aim.



# A PERSONAL WORD FROM HER MAJESTY THE QUEEN OF THE NETHERLANDS

WITH full approval I have taken notice of the further call for moral and spiritual rearmament.

Now that the days of anxiety are behind us, when the threatening danger was so clear before our eyes; now that for the moment the possibility of the total destruction of our civilisation has been averted, it is an inspiring thought to know that we are all filled with the same wish to safeguard the blessings of peace.

This longing forms a bond between all peoples. But this longing, even though it is undergirded by the reinforcement of our military strength, is still insufficient to make peace lasting. It must be supported by the conviction which has been expressed in this call for moral and spiritual rearmament.

All of us without exception can contribute personally to the growth and development of this conviction by co-operating with all our hearts in moral and spiritual rearmament. This inner urge which produces an outward change has also the effect that honesty, confidence, and love become the rule of conduct between individuals and nations.

Need I assure you that the deeper our conviction and the more our lives express this conviction, passing it on throughout our own circle and beyond, the greater will be the possibility of realising a better future. Whoever understands the signs of the times knows that now is demanded of us an act of confidence, self-sacrifice, moral courage, and faith.

WILHELMINA

*October 10, 1938.*

*The following announcements appeared in all Dutch papers.*

## Her Majesty in Conference with Her Household

*Apeldoorn, October 25.*—We are officially informed that Her Majesty the Queen this afternoon had a private conference with officials of Her own Household with reference to the three calls which have appeared for Moral and Spiritual Rearmament. An opportunity was given to ask questions.

*Apeldoorn, October 28.*—Her Majesty the Queen called a second private conference on Moral and Spiritual Rearmament at the Palace to-day. All persons concerned with Crown Lands and the Forestries and Hunting Departments were invited to attend. A similar conference was held at the Palace on Tuesday.

*At a special meeting of the General Committee of the Dutch Red Cross Society, presided over by Her Royal Highness, PRINCESS JULIANA, the following message was sent to Her Majesty Queen Wilhelmina:*

MADAM,—The General Committee of the Dutch Red Cross Society has noted with appreciation and approval the call of Your Majesty to Moral and Spiritual Rearmament.

Convinced that the work of the Red Cross, whose aim is to serve humanity in times of peace as well as in times of war, by helping the sick, the wounded, the weak, and the helpless, must if it is to succeed, always and everywhere be founded on, and actuated by, love of one's fellow men, coupled with self-sacrifice, honesty, and courage;

Acknowledging that a nation that has Moral and Spiritual Rearmament will be able to safeguard the blessings of peace and co-operate in world peace;

The Committee herewith assures Your Majesty of their desire to co-operate unconditionally with all their heart in attaining as far as possible the fulfilment of this cause.

*Three hundred Judges and Magistrates of Holland, headed by the President of the Supreme Court, sent a letter of support to the Queen.*

MADAM,—The undersigned, all members of the Magistrature, feel compelled to address themselves respectfully to Your Majesty and to give expression to the feelings of profound gratitude and complete agreement with which they read Your Majesty's call to moral and spiritual rearmament. They fully share Your Majesty's conviction on the necessity for honesty, confidence, and love to become the rule governing the thinking and acting of everyone.

The daily observations of the undersigned in their official duties, have convinced them that, more particularly for the problems of our own nation, moral rearmament is the only solution.

Crime originates in a lack of constructive moral qualities in the offender, and often in the selfishness of others. It is not modern traffic which daily exacts human sacrifices, but selfishness and lack of responsibility on the part of those who use the roads. The ever-increasing numbers of divorces are nearly always the result of a lack of true, self-sacrificing love and self-denial, while many more marriages fail for the same reason without actually leading to divorce. The divorce court is often the scene of violent hatred and gross selfishness, a war in miniature, in which the children, too, are involved. Compassion and anxiety fill those who try to imagine what must be the future life of such children.

Again, those who come to claim their rights in court are often prevented from arriving at a solution which fulfils the demands of honesty, unselfishness, and love, because of their own selfishness, blindness, and inability to acknowledge that they are wrong, often encouraged as they are by husband, wife, or family.

• It is not enough—even were it possible—to settle all disputes in a just manner; for no legal award removes the moral causes within the parties themselves. Bitterness against the adversary lasts, in the victor as well as in the vanquished. Only a change in the hearts of men can form the basis for a true solution in all difficulties. Nor does this apply only to those involved in law-suits; for the picture presented in a court is merely the reflection of the moral conceptions of our whole nation.

It is their official experience, therefore, which makes the undersigned rank themselves behind Your Majesty, deeply convinced that moral and spiritual rearmament is an urgent necessity for our nation.

*From the Commander-in-Chief of the Army, Lieut.-General J. J. G. Baron van Voorst tot Voorst, came a further call to leadership. In a letter addressed to all Officers, Reserve Officers, and Officers' Unions, he said:*

WITH regard to the personal word which Her Majesty the Queen has sent to everyone in the country, I consider it my duty, resulting as much from my military position as from the fact of having signed the above-mentioned call, to draw your attention, in view of our military task, to Moral and Spiritual Rearmament as expressed by Her Majesty.

The vocation of an officer is to be a leader, in the military sense. Since moral and spiritual values ultimately control the maintenance of our freedom and independence as nation and state, the officer must, in fulfilment of his task, also lead the way to Moral and Spiritual Rearmament.

We must all, therefore, as the Queen says, set ourselves to this task. Putting aside self-interest we must take up with earnest endeavour the task in front of us, and with enthusiasm pay full attention to the all-important interests which have been entrusted to us.

*Dr. P. J. Oud, Burgomaster of Rotterdam, former leader of the Liberal Democratic Party, stated at a Liberal Congress :*

FREEDOM can only exist where there is an inner loyalty to spiritual and moral principles. The call to Moral and Spiritual Rearmament is sounding more and more loudly. These principles are the eternal foundation of Democracy.

*An editorial in "Het Volk," principal Social-Democratic newspaper, stated:*

THE personal call of Her Majesty the Queen to the people of Holland struck a responsive chord among all Social-Democrats.

Loyalty to democracy and to the principles of socialism must begin with our own personal attitude to life. He alone is a democrat who, in the hard school of daily life, tries to realise a way of living in which individual responsibility for the general well-being goes hand in hand with tolerant and broad-minded action. He alone can call himself a socialist who endeavours with all his strength to rise above the daily round of his own petty interests in order to attain a deeper realisation of that higher community which can be born from the co-operation of all men of good will.—October 11.

*The following is a report of the Congress of the Catholic Workers' Organisations, which appeared in the Dutch Press, December 1.*

## “TOWARDS THE NEW COMMUNITY”

YESTERDAY afternoon, in the large hall of Bellevue, in Amsterdam, on the initiative of the Catholic Workers' Union of Holland, the committees of all the Catholic trade organisations and cultural and intellectual unions met, together with the heads of the Orders and Congregations, to discuss a three years' plan of action with the motto: “Towards the New Community.”

• Among the seven hundred present were the Archbishop of Utrecht, the Bishop of Haarlem, and the Minister of Social Work. The President of the Catholic Workers' Union, Mr. A. C. de Bruin, said: “Catholics feel themselves one with the whole Dutch nation. They want to strive to attain what will make for the greatest happiness of the nation. In the whole world and in our own country we are glad to note a leaning towards new spiritual life. This must strengthen in us the consciousness that we have to lead the way to a new and better and solid community, not only with words, but with deeds. In the new community there is no room for class war, or racial war. In the new community there is no room for strikes and lockouts; in the new community neither personal interests nor desire for gain have the upper hand; social justice and social love shall be the pillars on which the community of the future will rest.”

• At the close of the meeting the President moved that the following telegram be sent to Her Majesty the Queen: “On the initiative of the Catholic Workers' Union of Holland, a large number of distinguished people, representative of Catholic organisations in every sphere of life, met to discuss large-scale activity by which to impress the Dutch nation with the need for social justice and social love and a true community based on these. Convinced that in this way they can best answer the appeal issued by Your Majesty for Moral and Spiritual Rearmament, they wish to confirm once again their devotion to Your Majesty and ask God's blessing on the Royal House and the nation.”

## HIS MAJESTY THE KING OF THE BELGIANS

*on November 21, paid a State visit to Holland. Addressing Her Majesty Queen Wilhelmina at a Royal Banquet, King Leopold said:*

MADAM,

Daily the small nations feel the need for rapprochement and mutual assistance, if they are not to be drawn into conflicts where their own interests are not at stake.

The anxious days through which our two countries have recently passed have shown the suitability of a policy which aims at the same time at peace and independence.

Holland, Your Majesty has said, wishes to remain herself. A splendid and noble motto, which Holland has long since adopted and which has enabled her to escape unscathed from the tragic crises that have befallen her neighbours. Rapprochement of the small States enlarges the sphere of their action and their authority. An attitude of solidarity can keep war outside our borders; but, as Your Majesty has explained in such a noble way, peace, if it is to be lasting, can only be built on the foundations of moral and spiritual rearmament. In the service of this noble ideal I trust that the rapprochement and co-operation of our two nations will develop and gain solidity and strength.

I raise my glass and with all my heart wish Your Majesty, Princess Juliana, Prince Bernhard, and my dear Godchild, Princess Beatrix, happiness and good health:

I drink to the glory of the House of Orange, to the prosperity and well-being of the Netherlands people, and to the splendour of their Empire overseas.

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*The Foreign Minister of the Netherlands, in presenting the Government's Foreign Policy to Parliament, stated:*

We can perceive a new spiritual life in the world, which promises hope for the future. It finds expression in the efforts for moral and spiritual rearmament.

The Government shares the wish expressed by several Members of Parliament that these efforts may powerfully penetrate every country without exception. They deserve all support that our country can give them.



# WHAT MORAL REARMAMENT MEANS TO ME

By AUSTIN REED

*Chairman, Austin Reed Ltd., London*

THE first step towards Moral Rearmament in business is to face the facts. One disagreeable fact is that in this world of plenty there is an ocean of want. My own part in business is connected with distribution, and fundamentally the true function of business is to distribute the resources of the world for the benefit of all and the exploitation of none. Yet here lies the greatest failure. There are millions of people in the world to-day unable to procure the goods they need.

The cause of the failure of business is moral. It can be expressed in one word—selfishness. The profit motive in business, appealing as it does to the acquisitive side of Man's nature, has caused men to lower their moral standards. To-day many business men feel themselves obliged to live on lower ethical levels than they themselves would choose.

The world of business is now recognising that deterioration in moral and spiritual values is at the root of the world's economic problems. Moral Rearmament in business will provide that confidence and unity which is the one true foundation for permanent economic recovery. We need to co-operate with each other in the service of the nation instead of fighting one another to get our own way. I am convinced that to bring about this new spirit in England is the highest form of national service.

It was for this reason that I gave a lunch for my competitors and told them what I was aiming at. They were keenly interested; the discussion went on throughout the afternoon. We saw that we might find a common enterprise which would bring together, not only divided interests within our nation, but also nations themselves. Evidence of this new spirit in England was welcomed across the Atlantic, and formed the subject of a whole-page editorial in a newspaper in Washington.

I was at the Moral Rearmament Conference in Interlaken, where I met business men from most countries of the world who have begun to think out a new revolutionary conception of their task.

One of them is a leading manufacturer in the leather trade.



He has not only realised that as an employer he is responsible for his workers, but that he also has responsibility towards his competitors. He makes friends with his competitors, not so that they can exploit the public together, but in order to serve the public better. He is now prepared to share with his rivals methods of manufacture which he had previously kept secret. Revolutionary? Yes, but it is a revolution that business needs. Will it come from inside by consent, or from outside by compulsion?

Then take the question of relationships between employer and employee. Paternalism, improved conditions, and other palliatives are not enough. We need much more radical change.

One of my friends is a hard-headed industrialist from Yorkshire who started applying new principles four years ago. He writes: "Wages have increased 25 per cent. in four years. There are better working conditions, better provision for sickness, better provision for men who have got too old to work, and above all a dissolving of fear. These things must and will happen in industry. But they will be a by-product and not a main product, because there is something more important. Industry will be free from the domination of Capital and the discontent of Labour when Management learns fearlessly to follow the direction of God." The forgotten factor in industry is that God has a plan, and there is no hope of a lasting remedy until we find it.

Another friend of mine is in the building trade, employing several hundred men, and the effect of the Crisis was to bring his trade almost to a standstill. The decrease in business meant that many of the men were full of fear that they would lose their jobs. My friend called them together, after consultation with the Directors, and said that nobody was going to be sacked. He added that if the situation got more difficult and it was necessary to make any cuts, the Directors would first apply them to themselves.

That illustrates what Moral Rearmament can mean in business, and is a practical contribution towards the solution of the problem of unemployment. Leadership of this kind comes from men who have the spiritual dynamic to cure the moral ill. It comes from men who turn to God to seek His guidance, and having found it, obey. You may say that is a personal matter. I agree, but it is the essence of Moral Rearmament in business.

A united effort now could spread this spirit rapidly throughout industry—a new Industrial Revolution. On our answer rests, not only the future of business, but the future of our country.

*From a Talk on Moral Rearmament by Sir William Bragg, O.M., broadcast in the National Programme of the B.B.C., October 16.*

WE are passing through very anxious times. Whether our lately won relief is permanent as we hope, or only a respite as some believe, now is the time to pull ourselves together. The nearer we come to internal reconciliation, the more effective we shall be in arranging a reconciliation which is external and international; and the nearer we shall be to the day when all the defences can come down.

We do not know how far away this day may be. We can only be sure that it will not come unless we work and fight for it with all the devotion that war would have required. It is for this that Moral Rearmament is necessary. It tells us once again of a noble purpose, and points out the way to achieve it.

*From an Address by Mr. Herbert H. Elvin, Chairman of the Trades Union Congress, 1937-38, delivered in Paris, December 8.*

MAN has failed in his efforts to redeem the world through idealism, because it was an idealism without a spiritual background. I am confidently of the opinion myself that unless we get that spiritual background nothing can save the world from disaster.

Moral Rearmament, a phrase that is fast taking root in the minds of men, carries with it the idea that we can best serve ourselves by serving others. That carries with it the further idea that you are never going to get world peace until you have also gained social and industrial justice. We see first that as individuals we must be right with ourselves and with one another. We who believe in Moral Rearmament must carry that into national life.

Are you and I prepared to accept the great sacrifice—the sacrifice of our own lives for other people and other nations? If we are, it will be the beginning of that great miracle by which the world will be redeemed for the greatest good of all humanity.

*The Duchess of Northumberland, speaking at Berwick, December 8, said:*

IN the present circumstances we know that rearmament is inevitable. I am, however, convinced that real lasting peace will only be achieved by Moral Rearmament in the hearts and minds of every man and woman and child.

## WHAT MORAL REARMAMENT MEANS TO ME

*William Rowell, whose home is in East London, represented the unemployed of London at the National Trades Union Council Congress of 1936, and is the author of this article, which was widely published in the Press.*

FROM quite an early age I linked myself up with the struggles of the unemployed. Even at a time when I myself had a good job, I went forward organising the workers for the class struggle which I felt sure would one day come about.

I helped to lead many demonstrations that London has seen, feeling always for those hungry, footsore men who marched sometimes for five weeks, braving all the elements yet determined to win some concessions at any cost. Too often we met the police in battle, and those skirmishes always ended with the forces of Law and Order winning the day, though thousands of pounds' worth of plate-glass would often crash in a single night.

Those things made me a revolutionary, and I am still a revolutionary, determined to give every hour of my life to bring about a new world order. But two years ago I began to see a greater revolution. I found in moral rearmament a programme of action which went right down to the hearts of people and solved the social problems at their source. Instead of fighting people, it meant fighting the selfishness in everyone, which is the root cause of every social and economic evil. I had been up in arms against the selfishness I saw in society; but the challenge of moral rearmament showed me I was as selfish myself.

I discovered that, although I was a democrat in public life, scorning everything that savoured of dictatorship, yet I was a dictator in my own home. I compelled my children to grow up as atheists. I went when and where I liked, and I looked on my wife as the housekeeper, the mother of my children, dictating to her what I wanted her to do.

I can't help thinking of the peace platforms I have spoken on, telling the nations how to live together, and yet going back to a continuous war in my own home.

Moral rearmament meant for me that, after twelve years of married life, I suddenly discovered I'd got a new wife and family. I gave up being a dictator, and immediately new love sprang up between us. As war went out of the home, bitterness went out

of public life. Ken, our boy aged ten, said one day: "You can't stop war in the world until you stop war in the home." He was right. When we made peace at home we were able to make peace with the neighbours, with the other party and the other class.

Suppose every man and wife were living on that basis, wouldn't that be an answer for crowded divorce courts?

A nation's first line of defence is the unity of its people. That unity begins in the home and spreads from the home to the nation. After twelve years' fighting against unity, I am now working, in a place which has seen violent racial and political discord for years, to bring about the creative unity of the people.

Take our town council, for instance. At one time every meeting was cluttered up with conflicts which sprang more from personal antagonisms than differences of policy. One of the leading councillors had not spoken to the Mayor for twenty years because of a political quarrel, and of course he always opposed any measure the Mayor brought forward, good or bad.

Then one day he began applying this principle of moral rearmament. He apologised to the Mayor and they have become the best of friends. Already there are fourteen councillors, drawn from every party, who meet before every council meeting to consider unitedly what their policy should be in the light of moral rearmament.

Only the other day my next-door neighbour said: "Now we've started moral rearmament, Bill, there's no need for a fence between our back gardens. Good neighbours don't need anything to keep them apart." So we took down the fence. Here you can see the simple philosophy of an answer to world problems.

\* Every day the postman on our round drops in to plan with me how to carry the battle forward; a burly, fighting milkman, who was always ready for a scrap, is fighting for something different now; a veteran revolutionary who was an agitator in the dock-yards for forty-seven years has started a new constructive programme, which he puts this way: "God must be restored to leadership; that's the only way to build a new social order."

In this task every man and every woman has a part. There is a constructive job of work for every unemployed man and every worker in fighting the war to end the selfishness, the greed, and the fear which create war and unemployment. Our destiny is to unite in building a new nation.

## THE IMPERATIVE NEED FOR MORAL REARMAMENT

*Mr. Herbert Hoover, former President of the United States, speaking in Toronto on November 22, 1938, before an audience including the Governor-General and Members of the Canadian Cabinet, said:*

Nor for a long time has humanity seen so confused a world. Nor for ages has it seen the world deeper in moral depression. Science may have abolished a personal devil, but we have invented more forms of devilment. The world is taut with fear. Nor are the more peaceful democracies untouched; they are, on the contrary, drugged with delusions of economic security.

Referring to modern business, Mr. Hoover continued: As we grew from village shop to mass production we were slow to carry the moral relations between employer and employee from the shop to the factory. Among our excellent inventions was the corporate form of doing business. We gave it legal personality, but we gave it the morals of the machine. We set up the idea that people shall be rewarded according to economic merit. We often forget that there are other merits.

We see the slackening of individual responsibility and personal conscience all over the world. It is no use engaging in interminable disputes over who is to blame. The answer to our default is clearly before us—that is, the failure of men to maintain and develop moral standards and spiritual inspirations which keep pace with their increase in knowledge. The world is waiting for some spiritual or ethical control of these material powers, and it cannot wait for long. At the present time nothing so concerns the progress of mankind. Moses announced this need early in human history when he said that man did not live by bread alone.

We need something far more than prohibitions and laws. We cannot control hate and fear by treaties. We can only govern through the force of moral principle. Some think that we must find from physical science a new and natural ethic which can replace or reinvigorate the moral standards and spirituality of men.

But Christ gave a better answer. The most potent force in

society is its ideals. They are the sum of the spiritual aspirations of individual men. Without that mainspring they are without vitality.

Public conscience will melt away unless there is a still small voice of personal conscience and personal ideals.

Speaking of Jeremiah, Isaiah, and Socrates, Mr. Hoover said:

The world has survived because of some men who stood solid. They individually held certain positive principles of life, of morals, and spiritual values. To-day it is not alone staunch individuals who must stand firm. We must hold these verities within whole nations if the lamp of civilisation is to be kept alight.

What are these verities? They can be expressed as truth, justice, mercy and respect for the dignity and personality of individual man. They can be more inspiringly expressed in the immortal words of Christ. In these concepts alone lies the answer to the world's yearning for control of these growing powers over matter.

What this world needs to-day is to return to sanity and to moral and spiritual rearmament. In this crisis, that is the high mission of the Church throughout the world. It is also the mission of all thinking laymen. To-day, as never in history, it is the common mission of all democratic peoples.

St. Paul stated it all to the Ephesians nearly two thousand years ago :

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God."



*Dr. Frank N. D. Buchman, who ever since the Great War has worked ceaselessly for Moral and Spiritual Rearmament, gave the following address at the East Ham Town Hall, London, on May 29, 1938. Four months before the Crisis, it gave content to the term "Moral Rearmament" and was reproduced in the Press throughout the world. It is considered to have evoked the present lively interest in the subject.*

## MORAL REARMAMENT

THE world's condition cannot but cause disquiet and anxiety. Hostility piles up between nation and nation, labour and capital, class and class. The cost of bitterness and fear mounts daily. Friction and frustration are undermining our homes.

Is there a remedy that will cure the individual and the nation and give the hope of a speedy and satisfactory recovery? \*

The remedy may lie in a return to those simple home truths that some of us learned at our mother's knees, and which many of us have forgotten and neglected—honesty, purity, unselfishness and love.

The crisis is fundamentally a moral one. The nations must rearm morally. This is the first and most urgent need. This takes precedence over all other ways of achieving security.

Moral recovery is essentially the forerunner of economic recovery. Imagine a rising tide of absolute honesty and absolute unselfishness sweeping across every country! What would be the effect? What about taxes? Debts? Savings? A wave of absolute unselfishness throughout the nations would be the end of war.

Moral recovery creates not crisis, but confidence and unity in every phase of life. How can we precipitate this moral recovery throughout the nations? We need a power strong enough to change human nature and build bridges between man and man, faction and faction. This starts when everyone admits his own faults instead of spot-lighting the other fellow's.

God alone can change human nature.

The secret lies in that great forgotten truth that when man listens, God speaks; when man obeys, God acts; when men change, nations change. That power active in a minority can be the solvent of a whole country's problems. One leader changed, a nation's thinking changed, a world at peace with itself.



"We, the Remakers of the World"—is that not the thinking and willing of the ordinary man? The average man wants to see the other fellow honest, the other nation at peace with his own. We all want to get, but with such changed leaders we might all want to give. We might find in this new spirit an answer to the problems which are paralysing economic recovery.

Suppose everybody cared enough, everybody shared enough, wouldn't everybody have enough? There is enough in the world for everyone's need, but not enough for everyone's greed.

Think of the unemployed thus released for a programme of Moral Rearmament; everyone in the nation magnetised and mobilised to restore the nations to security, safety and sanity.

Every man, woman and child must be enlisted, every home become a fort. Our aim should be that everyone has not only enough of the necessities of life, but that he has a legitimate part in bringing about this Moral Rearmament, and so safeguards the peace of his nation and the peace of the world.

God has a nation-wide programme that provides inspiration and liberty for all and anticipates all other political programmes.

Every employed and unemployed man employed in Moral Rearmament: this is the greatest programme of national service—putting everybody to work remaking people, homes and businesses. A Swedish steel-worker told me: "Only a spiritual revolution goes far enough to meet the needs of men and industry."

A Labour leader said: "I have seen the Labour Movement triumph and felt in the midst of triumph an emptiness. Moral Rearmament gave my life new content. I see in its message the only key to the future of the Labour Movement and of industry the world over."

Only a new spirit in men can bring a new spirit in industry. Industry can be the pioneer of a new order, where national service replaces selfishness, and where industrial planning is based upon the guidance of God. When Labour, Management and Capital become partners under God's guidance, then industry takes its true place in the national life.

New Men, new Homes, new Industry, new Nations, a new World.

We have not yet tapped the great creative sources in the Mind of God. God has a plan, and the combined moral and spiritual forces of the nations can find that plan.

We can, we must, and we will generate a moral and spiritual force that is powerful enough to remake the world.

## TO-MORROW

IT has been a privilege to collect the foregoing letters and statements and to present them to the public. They show how, in the despair of the crisis, a new hope was born—a hope that was contained in the two words “Moral Rearmament” which have caught the imagination of nations and, gathering momentum, have circled the world.

BUT what of to-morrow? Even as this book goes to press we hear the rumble of new crisis ahead. “To-morrow” and “crisis” are words in danger of becoming inseparably linked. To quote again from the letter from Lord Baldwin and his co-signatories: “We must act before crisis ends in catastrophe.” Moral Rearmament must become the rule of individual and national life. We must have the “laughing, living, loving, willing obedience to restore God to leadership,” and through Him to remake ourselves, our nations, and the world.

H. W. A.

## Ook H.M. de Koningin pleit voor moreele en geestelijke herbewapening

### Eerlijkheid, vertrouwen en liefde richtsnoer tusschen personen en volken

H.M. de Koningin heeft het volgende persoonlijke woord geschreven:

*„Met instemming nam ik kennis ook van het vervolg van den oproep voor moreele en geestelijke herbewapening.*

*» Nu de beklemmende dagen achter ons liggen, waarin het dreigend gevaar ons zoo duidelijk voor oogen stond, nu voor het oogenblik de mogelijkheid van de algeheele vernietiging onzer beschaving is afgewend, is het een verheffende gedachte ons allen vervuld te weten van denzelfden wensch: den zegen van den vrede te bewaren.*

*Die begeerte naar vrede vormt een band tusschen alle volken. Toch is deze, gepaard aan de versteviging onzer weermacht, nog niet genoeg — wil die vrede duurzaam zijn zoo moet hij gedragen worden door de gedachte gegrondvest in den oproep.*

*Allen zonder onderscheid kunnen wij persoonlijk bijdragen tot den groei en de ontplooiing van die gedachte, door van heeler harte mede te werken tot de moreele en geestelijke herbewapening, dien innerlijken drang, welke ook uitwendigen ommekeer te weeg brengt en tot gevolg heeft dat eerlijkheid, vertrouwen en liefde richtsnoer worden tusschen personen en volken.*

*Behoef ik U te verzekeren dat hoe dieper onze overtuiging is en hoe meer ons eigen leven zelf die uitdraagt en verder geeft in eigen kring en daarbuiten, des te grooter de kans wordt op het verwezenlijken van een betere toekomst.*

*Wie de teekenen des tijds begrijpt, weet dat thans van ons gevraagd wordt eene daad van vertrouwen, van zelfopoffering en zedelijken moed, en van geloof.*

WILHELMINA.

## رأي هولندا في التسلح

### التسلح المعنوي والروحي

لا التسلح المادي بالسيف والمدفع

أذاعت وزارة خارجية هولندا مذكرة وزعتها على مجلس النواب الهولندي في الأسبوع الماضي للاسترشاد بها في مناقشته للشؤون الخارجية وجعلت فيها المبدأ الذي تسترشد به في سياستها الخارجية تسليح البلاد المعنوي والروحي وقد جاء فيها ان أعضاء المجلس لاحظوا منذ سنة ١٩١٩ ان القوة لا تزال الحسك في حل مشكلات الدول وان السلامة الاجتماعية لم تصبح حقيقة كما كان يظن اولاً . والسبب في ذلك عدم الاتفاق عامة على قاعدة العدل ونبذ مقاييس اهل الكتاب فقد العالم لذلك كل أمن وشعور بالسلامة

فبازاء ذلك الالهال الادبي الذي يجعل العالم يشك في بقاء المدينة الحاضرة ترى حياة روحية جديدة تبشر بمستقبل اكثر نوراً وضياء وقد أدت هذه الحياة وهذا الانتعاش الى سعي جديد في سبيل التسلح ورغبة عامة في ان يشمل جميع البلدان ويتغلغل فيها . وهو يستحق كل تأييد في هولندا

ومن رأي حكومتها ان قسمة اوربا الى معسكرين الواحد مقاوم للآخر ليس من روح اهل الكتاب في شيء بل ان هذا الروح يسعى الى ازالة وجوه الخلاف بين الامم بسبب كره هذا النظام او ذاك من أنظمة الحكم فليس من مبادئ اهل الكتاب لانه يزيد خطر الحرب فليس الذنب ذنب الحكومات الدكتاتورية وحدها

"Moral Rearmament" in Egypt. An article which appeared in *Al Mokattam*, Cairo.

Neues Wiener

# Abendblatt

Abend-Ausgabe

Neues Wiener Tagblattes

rganges

Wien, Dienstag, 13. September 1938

## „Moralische Aufrüstung.“

London, 10. September.

men- Siebzehn Mitglieder des Oberhauses veröffent-  
racht lichten am Samstag in der „Times“ in der bekannten,  
rei lobiel benutzten Spalte der „Letters to the Editor“  
die einen offenen Brief, der mit der gegenwärtigen inter-  
nen nationalen Krisenlage in Zusammenhang gebracht  
wird. Der Brief trägt die Überschrift: „Moralische  
vor- Aufrüstung — die Forderungen der Stunde.“ Die sieb-  
zung zehn Unterschriften zeigen lauter Namen von Männern,  
eich die im politischen und öffentlichen Leben Englands heute  
3 die an maßgebender Stelle stehen, Männer von hoher Stel-  
heute lung und großem Ansehen. Zu den siebzehn Lords  
gehört an erster Stelle der frühere Ministerpräsident  
Baldwin, ferner der Führer der Konservativen im  
Oberhaus Lord Salisbury, der Oberkomman-  
dierende der Home-Fleet Admiral Lord Cort, der  
Lord-Kanzler des Königs und frühere Generalgouver-  
neur von Südafrika Lord Clarendon, der Direktor  
der Bank von England Lord Stamp, der in Nürn-  
und- berg auf dem Parteitag weilte, der Feldmarschall Lord  
jmer Milne, der Generalstabschef des britischen Empire  
n. von 1926 bis 1933, der bisherige Vizekönig von  
Indien und Generalgouverneur von Bengalen Lord  
Syttou, bekannte führende Wissenschaftler, wie der  
Präsident der Royal Society Bragg und der be-  
tanne Wissenschaftler Professor Macaul, weiter der  
gegenwärtige Führer der Liberalen im Oberhaus Lord  
Stanmore, der letzte Chef der Scotland Yard  
n den Lord Trenchard und andre bekannte Persönlich-  
Imut teiten.

Ein Der Brief mutet in der heutigen Atmosphäre über-

The letter of Lord Baldwin and co-signatories (see page 9), as it appeared in the German Press—Neues Wiener Abendblatt, September 13, 1938.

# Även Baldwin kräver 'moralisk upprustning'

Framstående engelska statsmän avge  
deklaration i Times.

— PRIVAT TILL DAGENS NYHETER. —

LONDON, lördag.

Storbritanniens förutvarande premiärminister, lord Baldwin, jämte 16 andra ledande engelsmän, representerande försvaret, finansväsendet, rättsväsendet, de fria konsterna samt universiteten i Oxford och Cambridge, understödja i brev till Times i dag den uppfordran till moralisk upprustning som 33 parlamentsmedlemmar nyligen riktade till världen.

Bland undertecknarna återfinnes utom Baldwin ledaren för de konservativa i överhuset, lord Salisbury, överbefälhavaren för Home Fleet, amiralen lord Cork, förutvarande generalguvernören i Sydafrika, lord Clarendon, direktören i Bank of England, lord Stamp, fältmarskalken lord Milne, förutvarande vicekonungen i Indien, lord Lytton, presidenten för Royal Society, Bragg, liberalernas ledare i överhuset, lord Stanmore, förutvarande chefen för Scotland Yard, flygmarskalken lord Trenchard, m. fl.

I skrivelsen heter det bl. a.: "Oroligt spörja vi i dag, mot vilket öde världen går. Hurudan är vår civilisations framtid? Världen kan icke för evigt kastas från kris till kris. Vi måste handla innan kriserna sluta i katastrof; vi måste använda det flämtande — kanske alltför korta — nuet att intränga i de olika politiska systemens grundvalar och inleda den djupgående förvandling som ensam kan bryta trollicirkeln. En stor nations ledare har uttryckt saken så: 'Det är en helt ny anda som måste skapas och sättas i högsätet.' Ett antal parlamentsmedlemmar, representerande olika politiska partier, ha i brev till Times i förra veckan väckt uppmärksamheten på det faktum att folkets säkerhet i inre och yttre

litiken bestämmes för varje nation ytterst av dess folkkaraktär och av dess ledares andliga kvalitet: om de i liv och politik acceptera ärlighet, tro och kärlek såsom grundval för en ny värld. Utan dessa personliga egenskaper förmå de mest omfattande rustningar och de utförligaste fördrag endast framflytta uppgörelsens dag.

Tidens verkliga behov är därför moralisk och andlig upprustning. En växande skara i detta och andra länder syftar mot detta mål. Det är en uppgift i vilken varje man och kvinna i alla land och bland alla raser skall vara med och göra en insats. Om var och en på varje ort i denna uppgift skulle sätta in den uppfinningsrikedom och den energi som folken nu nödgas offra på ett nationellt försvar, skulle freden i världen vara säkrad.

Guds levande ande kallar varje folk liksom varje individ till dess högsta livsplan och bryter ned fruktans, girighetens, misstänksamhetens och hatets skiljemurar. Denna ande höjer sig över kämpande politiska system, över klyftan mellan disciplin och frihet, återtänder sann fosterlandskärlek, förenar alla medborgare i nationens tjänst och alla nationer i mänsklighetens tjänst. Ske Din vilja på

The letter of Lord Baldwin and co-signatories (see page 9), as it appeared in Sweden—*Dagens Nyheter*, September 11.





# Parlaments-Medlemmer gaar ind for „Moralsk Oprustning“

## Et Brev til „Times“

I „Times“ for i Dag findes følgende Brev:

**H**R. Redaktør! For nylig er der blevet peget paa Vanskeligheden ved at lede den offentlige Mening i de demokratiske Lande til at tage imod et supernationalt Herredømmes Autoritet. Men der er visselig en endnu mere grundlæggende Vanskelighed, nemlig, at et voksende Antal Borgere i de demokratiske Stater er uvillige til i Tale og Handling at anerkende de indre Autoriteter, hvoraf selve Demokratiets Liv afhænger. Saa længe dette Problem forbliver uløst, maa den større Løsning vedblivende være langt borte.

Demokratiet har altid været stolt af at have naaet Frihed og Disciplin i det rette Forhold. Men hvis Frihed bliver til Løsslupenhed, og Disciplin afvises som en Modsatning til Frihed, gaar dette væsentlige Forhold i Stykker. Faren ligger i at tjene de demokratiske Principper med Munden og samtidig afvise at betale den fulde Pris for Frihed. Demokrati uden Karakterfasthed og uden disciplineret Maalbevidsthed falder fra hinanden, og frie Institutioner kan ikke længere sikkert bevogte deres Frihed ved at holde sig i Forsvarsstilling. Det er heller ikke nok at spille den selvudnævnte Dommer over andre Systemer.

Hvorfra kan da den indre Genoplivelse komme, som i saa høj Grad trænges? Mon ikke Svaret er at vende tilbage til de grundlæggende Principper, paa hvilke Demokratiet byggedes: at vort Folk paa ny giver sig til de elementære Dyder: Ærlighed, Uselviskhed og Kærlighed, som saa

Kendskab til Bevægelsen end er, vil være almindelig Enighed om, at noget af denne Slags er yderst paakrævet, og at en Indsats saaledes kunde gøres for at lægge Grunden til en effektiv Lovgivningsregel. I disse skæbnesvangre Dage fortjener alt, som er hævet over stridende politiske Systemer og Modsatningerne mellem Partier, Klasser, Trossamfund og Racer Opmærksomhed fra Regenter og Folk i enhver Nation, hvis vitale Interesse er Fred.

Brevet er underskrevet af:

Chas G. Ammon (Arbejderpartiet og Medlem af „London County Council“). Sir George Courthope (Konservativ). John E. Crowder (Konservativ og Medlem af „London County Council“). George Doland (Konservativ og Medlem af „London County Council“). Sir Francis Fremante (Konservativ, Formand for „Parliamentary Central and Housing Committee“). Sir Robert Gower (Konservativ og Formand for „Parliamentary Central European Committee“). Sir Patrick Hannon (Konservativ, Katolik). Sir George Harvey (Konservativ). Sir John Haslam (Konservativ). Gordon MacDonald (Arbejderpartiet, Minearbejder). George Muff (Arbejderpartiet, Minearbejder). Sir Cooper Rawson (Konservativ med det største Stemmetail i Parlamentet). R. W. Sorensen (Arbejderpartiet). Sir Murray F. Sueter (Konservativ, Admiral). A. G. Walkden (Arbejderpartiet, tidligere Præsident for „Trade Union Congress of Britania“). Sir J. Warlaw-Milne (Formand for Parlamentets indiske Kommission). Sir Robert Young („Deputy Speaker“ i Underhuset). J. Clunex (Arbejderpartiet, tidligere

The letter of the British Members of Parliament (see page 12), as it appeared in *Berlingske Tidende*, Denmark.

# Riarmo morale in Inghilterra

Nobile ed ispirato appello di otto alte personalità del mondo ufficiale britannico al popolo inglese

## Intensa ripresa del movimento ateistico

LONDRA, novembre

L'unione di altissime personalità cattoliche e protestanti per combattere gli atei ha creato in Inghilterra l'atmosfera di un vero «riarmo morale» e si prospetta un vero conflitto senza tregua fra le forze del bene e quelle del male.

Sette personalità di primo piano, due cattoliche e cinque protestanti, hanno firmato un nobile ed ispirato appello diretto a tutti i cittadini. Essi sono il conte di Athlone, fratello della Regina Madre Maria, sir Osmond Brock, ammiraglio della Flotta, sir F. Maurice, capo dell'Armata, lord Rennell of Rodd, già ambasciatore presso il Quirinale, Jan Hay noto scrittore, ed i baroni Fitzalan of Derwent e Howard of Pensith, questi due ultimi cattolici. Nella loro splendida dichiarazione si riflettono le gravi preoccupazioni di tutti per la vera minaccia che esiste per la vita morale, religiosa, sociale inglese. Vi si leggono queste parole: «La gloria di una Nazione è di dare un esempio creativo al mondo. Per questo non abbiamo bisogno quindi di unicamente di un ispirato Governo dello Stato, ma occorre una continua ispirazione in ogni nostro atto, nella nostra vita quotidiana, nelle nostre case, nelle nostre famiglie. Occorre applicare sempre i grandi principi cristiani di onestà, di carità, di purità e ripristinare l'ossequio alla volontà di Dio nella vita pubblica e privata».

Il «riarmo morale» deve essere la base della rinnovata vita nazionale come pure la base per un ritorno alla vera pace universale.

Queste parole così ispirate ed appassionante emananti da alte perso-

anti-cristiana è uno degli aspetti della lega sovietica del senza-Dio che funziona a Mosca.

Dopo il congresso degli atei nel settembre scorso a Londra, quando non si ebbe il coraggio di proibire ufficialmente le loro riunioni, la loro attività è più impudentemente che mai esplicata fra il popolo inglese e sotto la veste della libertà e della critica si combatte una vera lotta contro il cristianesimo.

Quindi oggi l'appello per il «riarmo morale» giunge quanto mai opportuno ma occorre anzitutto, perché sia messo in opera, fare propaganda fra le masse che purtroppo l'attività degli anti-cristiani ha reso deboli, incerte, scettiche.

Richard Fletcher

## Il foglio di d del Segretario del l

I nuovi Federali di Addis Abeba e Asmara di viticoltura per la d  
vinose - L'attività della  
del Dopolavoro milanese

ROMA, 26 notte

Il Foglio di disposizioni del Segretario del P.N.F. reca:

Presi gli ordini dal Duce, che ha firmato i relativi decreti, dispongo:

il fascista Alessandro Berutti cessa dalla carica di segretario federale di Alessandria, dovendo assumere altro incarico; il fascista Giovanni Alessan-



# Ο ΗΘΙΚΟΣ ΕΞΟΠΛΙΣΜΟΣ ΤΩΝ ΕΘΝΩΝ

ΤΟΥ ΔΡΟΣ ΦΡΑΓΚ ΜΠΟΥΚΜΑΝ

Ο λόγος ο οποίος με παρεκίνησε ν' απευθύνω ἐπὶ τῇ ἐξηκοστῇ ἐπετείῳ τῆς γεννήσεώς μου τὸ παρὸν μήνυμα, εἶναι ὅτι ἡ πείρα ἡ ἀποκτηθεῖσα εἰς πολλὰς χώρας δύναται νὰ βοηθήσῃ εἰς τὴν λύσιν τῶν δυσκόλων καὶ φαινομενικῶς ἀλύτων προβλημάτων κατὰ τῶν ὁποίων ὁλόκληρος ὁ κόσμος παλαίει.

Ἡ κατάσταση τοῦ κόσμου δὲν δύναται εἰμὴ νὰ προκαλῇ ἀνησυχίαν καὶ ἀγωνίαν. Εὐρύνεται ὁλοέν καὶ περισσότερο τὸ χάσμα ἐχθρότητος μεταξὺ τῶν ἐθνῶν, μεταξὺ ἐργασίας καὶ κεφαλαίου, μεταξὺ τῶν κοινωνικῶν τάξεων. Ὅλοέν καὶ αὐξάνει τὸ μίσος καὶ ὁ φόβος. Ρήξεις καὶ ἀπογοητεύσεις ὑπονομεύουν τοὺς οἴκους μας.

Υπάρχει τάχα φάρμακον δυνάμενον νὰ θεραπεύσῃ τὸ άτομον καὶ τὸ ἔθνος καὶ τὸ ὅποιον θὰ μᾶς δώσῃ τὴν ἐλπίδα ταχείας καὶ ἱκανοποιητικῆς ἀναρρώσεως;

Τὸ φάρμακον δυνατόν νὰ ἔγκειται εἰς τὴν ἐπιστροφὴν πρὸς τὰς ἀπλὰς ἐκείνας ἀληθείας, τὰς ὁποίας μερικοὶ ἐξ ἡμῶν ἐμάθομεν εἰς τὰ γόνата τῆς μητρὸς μας, ἀλλὰ πολλοὶ ἐλησμονήσαμεν καὶ παρημελήσαμεν — τὴν τιμιότητα, τὴν ἀγνότητα, τὴν ἀνιδιοτέλειαν καὶ τὴν ἀγάπην.

Ἡ κρίσις εἶναι κατὰ βάθος ἠθικὴ. Τὰ ἔθνη πρέπει νὰ ἐπανεξοπλισθοῦν ἠθικῶς. Ἴδου ἡ πρώτη καὶ ἡ πλέον ἐπείγουσα ἀνάγκη, προέχουσα παντὸς ἄλλου μέσου ἐπιτεύξεως ἀσφαλείας.

Κύμα ἀπολύτου ἀνιδιοτελείας κατακλύζον ὅλα τὰ ἔθνη θὰ ἐσήμαινε κατάργησιν τοῦ πολέμου.

Ἡ ἠθικὴ ἀνάρρωσις εἶναι ὁ πρόδρομος τῆς οικονομικῆς ἀναρρώσεως.

Φαντασθῆτε πλημμυρίδα ἀπολύτου τιμιότητος καὶ ἀπολύτου ἀνιδιοτελείας ὀγκουμένην εἰς κάθε χώραν. Ποῖον θὰ ἦτο τὸ ἀποτέλεσμα; Ποίαν ἐπίδρασιν θὰ εἶχεν ἐπὶ τῶν φόρων, τῶν χρεῶν, τῶν οικονομῶν;

Ἡ ἠθικὴ ἀνάρρωσις δημιουργεῖ ὄχι κρίσεις ἀλλὰ ἐμπιστοσύνην καὶ ἐνότητα εἰς κάθε σφαῖραν ζωῆς.

Πῶς εἶναι δυνατόν νὰ ἐπισπεύσωμεν τὴν ἠθικὴν ταύτην ἀνάρρωσιν ἐφ' ὅλων τῶν ἐθνῶν;

Χρειαζόμεθα δύναμιν ἀρκούντως ἰσχυράν ὥπως μεταβάλῃ τὴν ἀνθρωπίνην φύσιν καὶ κατασκευάσῃ γεφύρας μεταξὺ τῶν ἀνθρώπων τῶν τάξεων καὶ τῶν κομμάτων.

Ἡ ἀλλαγὴ ἀρχίζει ὅταν ὁ καθεὶς παραδεχθῇ τὰ ἴδια αὐτοῦ λάθη ἀντὶ νὰ ἔρουν ὅπως ἀνεύρη τὰ λάθη τοῦ πλησίον του.

Μόνον ὁ Θεὸς ἔνδεξις ν' ἀλλάξῃ τὴν ἀνθρωπίνην φύσιν.

Ἐνεργούσα ἡ δύναμις αὕτη ἀκόμη καὶ εἰς μειοψηφίαν, ἡμπορεῖ νὰ διαλύσῃ τὰ προβλήματα ὁλοκλήρου χώρας. "Ἄν εἰς ἡγέτης ἀλλάξῃ, ἡ σκέψις τοῦ ἔθνους ἀλλάσσει, εἰς κόσμος ἐπανευρίσκει τὴν ἐσωτερικὴν εἰρήνην.

«Ν' ἀλλάξωμεν τὸν κόσμον». Ἴδου τί συλλογίζεται, Ἴδου τί θέλει κάθε ἀνθρώπος. Κάθε ἀνθρώπος θέλει ὁ ἄλλος νὰ εἶναι τίμιος, θέλει τὸ ἄλλο ἔθνος νὰ ζῇ ἐν εἰρήνῃ μετ' αὐτοῦ.

Ὅλοι θέλομεν νὰ λαμβάνωμεν, ἀλλὰ ἔχοντες ἡγέτας, οἱ ὅποιοι ἡλάξαν τὴν ζωὴν των, θὰ θελήσωμεν νὰ δίδωμεν. Ἴσως θὰ εὕρωμεν εἰς τὸ νέον τοῦτο πνεῦμα τὴν λύσιν τῶν προβλημάτων, τὰ ὁποῖα παραλύουν τὴν οικονομικὴν ἀνάρρωσιν.

Υπάρχουν ἀρκετὰ διὰ τὰς ἀνάγκας τοῦ καθενός, ἀλλ' ὄχι ἀρκετὰ

Dr. Frank N. D. Buchman's address (see page 62), as it appeared in "TO NEON KRATOS," a publication of the Greek Government, June 1938.



# Спортът

КАКЪ ГЛЕДАТЪ НА СПОРТА ВЪ АНГЛИЯ

## Морално въоръжение чрезъ спорта

Една интересна декларация на английскитъ спортни водачи

Лондонскитъ весници публикуватъ следната интересна декларация на английскитъ спортни водачи въ връзка съ последнитъ събития. Тази декларация е озаглавена „Морално въоръжение чрезъ спорта“.

„Лордъ Балдуинъ и неговитъ приятели въ обширно писмо съобщиха своето вѣрване въ нуждата отъ морално и духовно въоръжение. Ние, долуподписанитъ — представляващи спорта въ различни форми — чувствуваме се задължени да подедемъ този повикъ за събуждане отговорността на всѣки индивидъ а така също и народъ, така че духътъ на народна служба да не бжде вече събужданъ само тогава, когато войната изглежда неизбежна, но да бжде винаги бодъръ и въ служба за добра воля, общото разбирателство и миръ. Въ това направление ние вѣрваме, че спорта, който лежи въ сърдцето на всѣки младежъ, може да играе голѣма роля.

Високитъ принципи на истински спортенъ духъ, честната игра и чистъ животъ, играятъ голѣма роля въ изграждането на характера и чрезъ такива спортисти, пропагити съ тѣзи принципи, се пренася въ живота на народа. Желателно е щото тѣ да бждатъ взети по-дълбоко, за да измѣстятъ всѣко недоволство и духъ

воюване на нѣщо по-добро зависи отъ стремежитъ на всѣки единъ отъ насъ.“ Това е основна истина. Морално въоръжение, което е истинската основа на всѣко народно усъвършенствуване, е една индивидуална отговорност. Индивиди спортисти, морално усъвършенствувани, могатъ да повлияятъ на цѣлѣния спортенъ свѣтъ, и спортния свѣтъ въ замѣна — цѣлата страна. Това ще значи, че страхътъ, огорчението, завистта и себенаслаждението — сили които спомагатъ за народно неусъвършенствуване, ще изчезнатъ, и отъ нашата апатия ще се роди ново желание за народно усъвършенствуване.

Но това не е всичко. Спортисти морално въоръжени съ своето влияние, ще стигатъ задъ своитъ национални граници. На международнитъ спортни игрища тѣ могатъ да създадатъ между народитъ, независимо отъ класа, вѣра и народност, неразрушими духовни връзки. То е защото спортиститъ знаятъ значението на дисциплината и жертвата, която спорта изисква да покажатъ първи своята дисциплина и жертва, така необходими днесъ за възстановяването истинското величие на страната и за създаването на новоридарство и новъ духъ на несеклюбие между народитъ на свѣта.“

Подписали: Х. М. Абрахамсъ, ка-

“Moral Rearmament through Sport,” as it appeared in Bulgaria.



# شماره

سال دوم شماره ۴۷۵

## باید ملل را از نقطه نظر اخلاقی مسلح کرد

« در دوم سپتامبر ۱۹۳۸ انجمنی در (اترلا کن) که یکی از قصبات خوش آب و هوای سویس بشمار میرود تشکیل گردید. مرام این انجمن عبارت از این است که مردم را متوجه نکات دقیق اخلاقی کرده و بفهماند که جنگ و ستیز بیهوده و باید مطابق دستورات خداوندی با نوع بشر رفتار کرد تا سعادتمند گردید.

کارهای مقدماتی و تبلیغات ابتدائی این انجمن مورد توجه تمام کشورهای قرار گرفته و از گوشه و کنار همه اظهار موافقت با تشکیل چنین انجمنی گردید. از جمله کسانی که در باره این انجمن نامه های موافقت آمیز نوشته اند یکی وزیر امور خارجه هلند و دیگری ارد بالدرین و چهارده کن از اعضای مجلس اردان میباشد علاوه بر این نمایندگان از کشورهای فرانسه و انگلیس و مصر و ترکیه و یونان در هنگام گشایش این انجمن حضور یافتند و رئیس انجمن که فرانک بوشمان نام دارد در آن موقع سخنان سودمندی را که اکنون از نظر خواننده گان میگذرانیم بسمح حضار رسانید.

دیگر موضوع وضع مالیات و تهیه اعتبار و ذخیره آن اهمیت را که امروز دارد خواهد داشت؟ منابع ثروتی دنیا می تواند نیاز های همه را رفع نماید ولی نمی تواند آتش حرص هر کس را فرو نشاند! اسلام روح و پاکی اخلاق تمام مسائل مشکله را با صلح و صفا حل کرده و بکنوع اعتقاد و اطمینان در میان تمام مردم نسبت بیکدیگر ایجاد می نماید اما این نکات اخلاقی وقتی سود خود را خواهد بخشید که هر کس بخطاهای خود معترف شده و آن ها را رها کردن دیگری نیندازد. آندقیقه ای که تسلیحات اخلاقی صورت حقیقت بخود گرفت حفظ حیثیت و اعتبار از برنامه ملی کشور ها برداشته خواهد شد زیرا هر ملتی دیگر اعتبار و نفوذ خود را در مأموریت جدید و در مسئولیتی که تازه به عهده گرفته است میابد و چون همه در حکومت اخلاقی از یک منبع سیراب میشوند و اختلاف از بین میرود حیثیت همه محفوظ خواهد بود.

اکنون وقت آن رسیده است که مامردانی تهیه نمایند که کاخ استوار و پایداری از برای صلح و آرامش بشر بنا نمایند تا مللی را که با یکدیگر ستیزه می کنند بکار آید و سودمند افتد زیرا اکنون قراردادهای و شرایطی که برای صلح وضع گردیده نتوانسته است وظیفه خود را که ایجاد آرامش در میان توده مردم میباشد انجام دهد و بلکه گاهی از اوقات همین قراردادهای و اسلحه جنگ و آشوب و افراهم کرده است. ما باید در کشورهای اروپا روحیه ای را بوجود آوریم که در هنگام سختی و روز های گرفتاری که باید تصمیم قاطعی برای کارها اتخاذ کرد آن روحیه یار ما باشد و ما را از دست هوش و ذکاوت انسانی که در گذشته خطاها کرده است رهایی دهد. ما باید خود را بمرتبه ای از آدمیت برسانیم که فکر امروزی بشر رسیدن بدان را غیر ممکن میدانند و برای نیل بدین آرزو وظیفه ماست که حس دادخواهی و عدالت را در خود رسوخ داده

“The Nation must Rearm Morally.” An article in an Iranian paper.

27  
+ 43

2-Brown GL-  
Tisdal Basin  
8/16

Dear Frank

In Tisdal Basin the People are really hungry to day for a new leadership, they want this new thinking, and since the moral rearmament came to West Ham it has reached out in all directions and to day there are many homes where whole families are living the quality of life in West Ham East Ham Barking Ilford Bagenham Becontree

I was very pleased with the contacts that I made several promising to put things straight and have QT and going through the 4 Stds

Just a thought or two on Moral Rearmament and its implications are being taken up throughout the nation's life now, and we must see to it that its meaning is kept intact that it is real laughing living - Loving Obedient Willingness to restore God to leadership and not merely two words to be used as a slogan

These words are Gods Property Lined for His Service and this is what goes into them there will be no more un moral bargaining no more social paganism no more conflict, peace cannot obtain if we work live and practice moral Rearmament

It will bring into being a new thinking thereby bringing into life a new social order a new hope with God as our leader guide + strength

Frank this to me is the only revolution that matters the change of human nature and it does happen

From Yours Ever

Tod

Tod Sloan, the writer of this letter, whose home is in East London, and who describes himself as a "watch-maker by trade and an agitator by nature," is one of many who are now engaged in the constructive revolution of Moral Rearmament.

"QT" refers to Quiet Time; "4 Stds" to the Four Standards of Absolute Honesty, Purity, Unselfishness and Love.